

Arthur Miall
18 Bowes St. E.C.

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1004.]

LONDON : WEDNESDAY, JAN. 25, 1865.

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NEW CONGREGATIONAL CHAPEL, SOUTHEND, ESSEX.

An APPEAL to the various VISITORS to this PLACE and to the FRIENDS of RELIGION generally from the CHURCH ASSEMBLING

IN
HIGH-STREET CHAPEL, SOUTHEND,

ON BEHALF OF A

NEW CONGREGATIONAL CHAPEL, TO BE ERECTED (D.V.)

IN CLIFF TOWN, SOUTHEND.

For many years the Church and Congregation worshipping here have met in a small and inconvenient place of worship. They have had no proper schoolroom, but have taught the children at the British and Sabbath-schools in a large vestry and in the pews of the chapel. The present chapel only seats 330 persons; the lease only extends over about Twenty-five years longer, and the building is incapable of enlargement. In the winter, notwithstanding its discomfort, the chapel is well filled—in the summer and autumn it is crowded to excess.

The population of Southend is rapidly increasing, and this, together with the great influx of visitors during six months of the year, renders the present chapel altogether inadequate to meet the requirements of the neighbourhood. The force of this will be seen when it is stated, that in all the places of worship in Southend, of whatever denomination, only 1,000 sittings are provided for residents and visitors.

Various efforts have been made in former years to obtain funds for the erection of another and better building, but hitherto without success. Since the summer of 1864 the urgency of the case has determined the Church to put forth another and more vigorous effort. A committee has been formed, and is in full working order. A most eligible site has been generously given by the Cliff Town Building Association. Many friends in London and elsewhere have shown themselves thoroughly interested in the movement, and about 730 have been already promised.

It is intended to build a substantial and commodious chapel, to seat 600 persons, and capable of easy enlargement to accommodate 200 more when necessary. It will be constructed with nave and aisles, upon a plan which will admit of the aisles being closed in the winter, should the congregations be smaller than during the visiting season. The old chapel is to be converted into a spacious schoolroom, which has long been needed. The entire cost of the work will not exceed 2,000*l.*, and we are extremely anxious to accomplish the whole before the end of August in the present year. It has been agreed that two thirds of the money shall be obtained before any contract is signed, and we earnestly appeal to friends to help us in carrying out this resolution.

Our plea is based upon the following facts:—A new chapel is absolutely necessary in this place, both because seats cannot be provided for visitors, and because Nonconformity cannot take its proper position in the neighbourhood, while represented by the present small, dingy, and uncomfortable building. Our congregation, though doing all they possibly can, are unable to carry out the work alone. It is the great influx of strangers from London and elsewhere which renders the effort mainly necessary. We are anxious that Southend should be attractive to them on the Sabbath as well as at other times; and we appeal to Christian people who have the means, to give us their generous support.

The case is cordially recommended by the following ministers:—

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" " T. W. Davis, B.A., Colchester.
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" " James Griffin, Hastings.
" " Thos. Hayward, Rochford.
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" " H. R. Reynolds, B.A., President of Cheshunt College.
" " Dr. George Smith, Poplar.
" " J. H. Wilson, London.

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" " Dowsett, do.
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The ANNUAL MEETING of SUBSCRIBERS will be held at the SOCIETY'S OFFICE, 7, BLOOMFIELD-STREET, on TUESDAY, 31st January, at Four o'clock in the Afternoon, and the usual Social Meeting in connection with the Annual Meeting, will take place in the Evening at the Congregational Library, EUSEBIUS SMITH, Esq., in the Chair. Tea and Coffee will be served at Half-past Five o'clock, and business commence at Half-past Six.

The following Ministers are expected to address the meeting:—Rev. A. Buzacott, B.A., A. Hannay, R. Lewis, H. D. Northrop, B.A., J. Pulsford, and J. Stephens.

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THE Nonconformist.

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encouragement, for he is not the man to hold on to what he suspects of political weakness. Possibly, the rumour that Mr. Gladstone intended to give his assistance to the movement invested it with more importance than otherwise it would have acquired. What actual attempt will be made to gain the assent of the Legislature to what it is not in the least disposed to grant, we will not presume to conjecture—but that the attempt will fail it needs not the ken of a prophet to foresee. If other symptoms were wanting, the Preface written by the Bishop of London for a collection of Privy Council judgments in ecclesiastical cases, edited under his direction by the Hon. George C. Brodrick, and the Rev. W. H. Fremantle, which appeared *in extenso* in the *Times* of Saturday last, may be taken as tolerably decisive. The Bishop opposes the proposed change of judicature with great learning and ability.

He does so as the best method of securing "a firm bond of internal unity both in ecclesiastical legislation and in ecclesiastical judicature." "There was danger" at the time of the Reformation, he says, "lest, when the forced and unnatural chain forged by Rome was shivered, the Church might resolve itself into its primitive elements, and all outward unity be lost—lest each diocese, if not each congregation, or insignificant aggregate of congregations, should set up a claim to make its own laws and try its own causes." "The Reformers knew that metropolitans had become centres for uniting bishops, and patriarchs for uniting metropolitans, not through any institution of Christ, but by the exigencies of the Christian community in past times; and they turned now not unnaturally to the civil ruler of the nation, as affording a ready means whereby the several dioceses and provinces in a Christian realm could be welded into one outward body." "The Sovereign had always in England been endeavouring to make good his right to rule all his own subjects independently of the Pope," and "the Reformers distinctly contended that it was the King's duty to rule all estates and degrees committed to his charge by God, whether they be ecclesiastical or temporal." "The Church was in intimate alliance with the State, and the State claimed as a part of this alliance that, as provincial synods for legislation were to be restrained by a veto in the civil ruler, so there was to be no ecclesiastical tribunal whose judicial decisions, in which temporal and spiritual interests were necessarily blended, should not be subject to his review. Parties aggrieved in Archbishops' Courts were thus admitted to appeal to the King in Chancery." The Church and nation acquiesced in this mode of surmounting the difficulty.

There was another thing aimed at by the English Reformers—to preserve in the Church a marked separation of legislative and judicial functions. They, therefore, maintained the old Bishops' Courts with graduated appeals, not to any meeting of the Church in Synod, but first to the Courts of the several Archbishops, and lastly to the Sovereign, acting through a court appointed by him for that purpose. Dr. Tait further shows by a reference to historical facts that the constitution of the Reformed Church in England sanctions and advises the appointment of lay judges to decide ecclesiastical causes in conjunction with ecclesiastics. For if lawyers ought to decide they ought not to decide finally without the help of clergymen—and in no way can this help be so effectually secured as by the actual presence of some clergymen throughout the trial, that they may suggest what occurs to them on each point as it is raised, and give their assistance in the framing and final settlement of the judgment.

The right rev. prelate then points out in a series of convincing paragraphs the practical inconveniences which must result from the establishment of two distinct Courts—the judges hearing the case as lawyers, and referring points in it to some other tribunal of divines. And he thus concludes:—

Of course there is no reason why wisely-considered changes may not now, as in former times, be made in

the machinery through which the influence of this Royal supremacy works. Circumstances might arise when the whole existing compact between Church and State might require to be revised. But wise men in unsettled times are cautious as to organic changes. At this time, as was the case in the agitation after the Gorham decision, many zealous persons desire to rid themselves of a judgment adverse to their own peculiar views. But certainly no wise statesman nor really loyal Churchman will ever enter on such changes to allay an excitement which maturer consideration may show to be unreasonable. If great changes are required, they must be undertaken very cautiously, pondered carefully, and at last carried into effect with a wise regard at once to ancient precedents and the fresh emergencies of varying times; and ever with mature reflection on all the difficulties with which reformation has to grapple. The Church of England is the great defence of pure Christianity. To it is committed the most important post in the whole world, in maintaining the ancient faith and yet meeting the ever-varying wants of man's growing intelligence. Let us trust that whatever changes are introduced into its polity, nothing may ever be done to make it more dependent on the temporary agitations of theological parties, to shake its firm hold on the great body of the religious and intelligent people of this nation, or to impede its powers of serving Christ effectually by making it less really national than, by God's blessing, it is at this moment.

The Bishop of London's arguments appear to us unanswerable by those who hold his fundamental hypothesis—that what he calls "the outward unity" of the Church was worth securing at the expense of her liberty. This, undoubtedly, the intimate alliance of Church and State, the supremacy of the Sovereign, and the reference of all ecclesiastical causes in the last resort to written law as interpreted by lawyers, tend to secure. But what is this outward unity worth in a religious sense? As it regards unity of teaching, it has proved, in England at least, a wretched failure. It is merely a decent cover for as many, as wide, and as virulent ecclesiastical divisions as any that can be found beyond itself. Moreover, it is a grave question for conscience whether any Church of Christ is acting in the spirit of His revealed will, which deliberately and advisedly takes an outward semblance, with which there is no internal correspondence. It is very easy to assume, as Dr. Tait does, that it would have been a great calamity at the period of the Reformation if each diocese or each congregation had set up a claim to make its own laws, and try its own causes—but it would task even the Bishop of London's ability to prove that a worse result would have come of it than came of the course which was forced upon the Reformers by Henry the Eighth and Elizabeth. This, however, is a point upon which we waive present discussion. Once assume the necessity of a National Church, and the reasoning of the Bishop becomes conclusive—the nation, that is, Parliament, must legislate for it, and the laws which govern it must be interpreted by lawyers, not divines. But let us not shut our eyes to the all-but-inevitable consequence—the National Church will reflect, not necessarily the truths of the Gospel, but the opinions and sentiments of the age. Striving after an outer unity, all innovations of doctrinal teaching will be allowed—and the Church of England will become a mere conglomerate of all theologies and theological parties held together by the cement of its endowments and privileges.

It is said that Mr. Walpole will introduce a measure to Parliament for effecting a change in the machinery of ecclesiastical judicature, and that the bishops are about to hold a meeting to consider its principles and provisions. It will be strange indeed if the Legislature should in these days reverse the direction in which ecclesiastical policy has moved ever since the Reformation, and that what Bishop Blomfield failed in obtaining many years ago should now be yielded in spite of the remonstrance of his successor. But, as we have already intimated, we are satisfied that there is not the slightest chance of it.

ECCLESIASTICAL NOTES.

NONCONFORMITY will soon have to look to its interests in those districts where, for the last fifty years, it has held an almost undisputed sway. To

the new Church movement in the manufacturing districts has now to be added the bold proposal launched at Sheffield last week for the erection, within the next five years, of seven new churches. Birmingham is moving in the same direction; Bradford has already moved; the Churchmen of Leeds see their way to overtaking a large amount of spiritual destitution; and the metropolis has illustrated, on a magnificent scale, the success of an earnest appeal to the Voluntary principle in religious matters. We need scarcely say that these movements command our unfeigned admiration. We rejoice beyond measure to see the Church waking from its long slumber, and we rejoice, especially, at the change which has come over its spirit and purpose since the last church-extension schemes. Not very many years ago no one in the Establishment dreamt of the possibility of adding to the religious accommodation of the people without the assistance of a Parliamentary vote. Now, no one dreams of appealing to the Legislature for aid; and we think we are not exaggerating when we say that there are those amongst the present promoters of Church extension who would hesitate to accept of such aid if they could get it. The members of the Church, considering the unhappy educational influences by which they have been surrounded, and the unhealthy ecclesiastical atmosphere in which they have lived, are responding to the appeals now made to them with an alacrity and a generosity beyond all praise. What they now do is, however, but a feeble indication of what they would, and we believe will, do when the Church is thrown wholly and entirely on the affection of its members for its support and extension. As yet, its mines of wealth have been scarcely touched. The London, Bradford, and Sheffield contributions are only "nuggets" brought up on the first impulse to go and seek. When a living has to be made out of the mine, and it is systematically worked, its exhaustless wealth will astonish the people. We know, by two centuries of experience, what can be done in this way.

Two other suggestions are forced upon us by the comparative success of this enterprising movement. The first has already found expression in the *Times* newspaper; which, on Monday, commented with great force and wisdom upon one lesson which it was calculated to teach to Churchmen. "We recommend," says the *Times*, "these pregnant facts to the attention of those prophets of evil who would persuade us that the religious feeling of the community is dying out of the land. What is it which draws these large subscriptions, these munificent donations, from the inhabitants of our great commercial towns? Is it a Church-rate? Such a source of supply would not even keep the existing churches in repair, much less build new ones." It adds, in reply to the strange remark of the Archbishop of York at Sheffield, to the effect that material wants take care of themselves, but that this is not the case with the spiritual wants of the people, that the case is obviously quite the reverse. Men will not get themselves fed and sheltered, and all that they require, without any action from without but "religion, on the contrary, is a thing that people always will have, bad or good, of one sort or another. There is nothing which men have so universally demanded, so invariably provided for themselves, in one form or another, as religion. True or false—heathenism, Mohammedanism, or Christianity—they have fought more for it, done more for it, paid more for it, than for anything else whatever. It seems the one universally recognised want of human nature." This is one of the obvious truths, derived from the observation of human nature, which State-Churchmen have never yet been able to see. We have no doubt of their seeing it by-and-bye, and when they do, they will stand amazed at their past ignorance.

The second suggestion we have already hinted at. It relates to the relative position of Nonconformity in the manufacturing and other populous districts of England. It is now easy to calculate the time when this position, unless some unusual efforts are meanwhile made, will be very different from what it now is. We do not, however, apprehend that the increased Church element will be of exactly the same character as that which we now find in those districts. The addition of large numbers of worshippers, gathered from outside of the present pale of the Church, will very considerably modify the general character and temper of the Churchmanship of the whole district. There is not much ecclesiasticism in the multitudes who hold themselves aloof from the religious services of the Establishment. There is, however, a strong sense of honour and honesty amongst them, and an equally strong individuality, which will not easily merge itself so as to be lost in the common multitude of Churchmen.

These people will care very little indeed for clerical privileges and assumptions. They will hardly be got to see the justice of Church-rates, or any laws of ecclesiastical exclusion and imposition. If, therefore, the Church will receive these people, it must make up its mind to the inevitable results. Their adhesion will not, we may be sure, tend to strengthen the present constitution of Church and State. We, therefore, do not fear this movement on the ground that it is likely injuriously to affect the interests of religious liberty; we believe it will favour them. We believe that any increase of sincere religious life must be attended with this result. But it is a question whether it will not be incumbent on the part of the Nonconformist denominations to take their share of this work. This, we have no doubt, they will soon decide.

Leicester, by-the-bye, is now apparently to be overtaken by this new wave. We observe in the *Leicester Mercury* of last week that a circular has been issued by the Bishop of Peterborough, in which the insufficient means of religious accommodation in this town are enlarged upon. The bishop remarks that "religious and patriotic men cannot learn without anxiety, that in the town of Leicester more than forty thousand persons are beyond the reach of pastoral superintendence and the ministrations of the Church." The Bishop of Peterborough, it may be necessary to state, is a new bishop, and it is a matter of experience that new bishops have an extremely defective vision. It takes a long time to educate an Episcopal eye. A new bishop, as is well known, can never see a Free Church, and therefore the Bishop of Peterborough has failed to see the thirty Free Churches in Leicester, which do a great deal more towards meeting the spiritual destitution of the poor, than the six or seven edifices connected with the Establishment. We are glad to see the *Mercury* thus deal with his Lordship on this question.

We are not disposed to cavil with the Lord Bishop of the diocese and his good works. That there is not now, and never has been within the memory of that amiable personage "the oldest inhabitant," sufficient church accommodation in Leicester, we freely admit; but we are by no means satisfied, even with this circular before us, that "more than 40,000 persons are beyond the reach of pastoral superintendence and the ministrations of the Church," by reason of mere want of church room. His lordship appears to be unaware of the fact, that a considerable majority of the inhabitants of this town worship at other altars than those by law established under his spiritual jurisdiction. So much in regard to the statistical portion of his lordship's circular. Touching the appeal to the manufacturers, who are "daily enriched by the toil of the masses," and so forth, we would take leave in all courtesy to inform his lordship, that there are no fewer than thirty places of worship in Leicester, which have been erected by the voluntary contributions of these men, or their forefathers; and that they are sustained by the voluntary system to which the Established Church occasionally and not ineffectually appeals. Probably, at the meeting to be held on the 1st February, the Lord Bishop of Peterborough may deem these hints worthy of note and comment.

There is a noble lord who has earned the title of "Bishop-maker." There is another noble lord who bids fair to earn the title of bishop-worrier. The latter is Lord Ebury. After the manner in which this nobleman has replied to the Bishop of Rochester, we think that any bishop will think twice before he addresses to him either circular, note, or letter. The Bishop of Rochester, it seems, is engaged in a movement for the relief of some of the poorest living in his diocese, and applied to the noble lord for his aid in starting the project. Lord Ebury, in reply, while he sends money, sends also advice respecting the rescue of the Church from a position such as that which the Bishop's letter indicates. His advice resolves itself into the following propositions:—That an end should be put to that mischievous idea, that the clergy are a kind of separate caste, and that, therefore, the canon law of the Church should be revised; that clergymen accused of immorality and heterodoxy should be tried by the ordinary courts of justice; that bishops and other ordinaries should have power to check such extravagances as those of Brother Ignatius; that parishioners and congregations should have power to deal with refractory and negligent ministers; that the Liturgy and the Rubrics should be revised; and that the Baptismal and Burial Services should be reformed. Lord Ebury adds the following significant words:—"For myself, my lord, so long as I can entertain the least hope of the reformation of our Church, I shall cling to her. Her foundations are perfectly sound; her organisation, wanting only a little more freedom, invaluable for the work she has to accomplish." So long as he can "entertain the least hope of reformation"! It would seem from such an expression, that Lord Ebury does not cherish great hopes in this direction. What if all hope should cease?

Our readers will find in our columns of intelligence a report of a meeting on Friday last of the supporters of the Pentonville Female Penitentiary. It may

be recollect that a few months since Dr. Courtenay, of St. James's, Pentonville, so managed to work the annual meeting of this institution by suddenly introducing a number of newly-qualified subscribers, that the whole of the Nonconformist members of committee of this society, which, fifty years ago, was established and which has since been mainly maintained by Nonconformists, were thrown out, and an exclusively Church committee formed. The meeting on Friday was held to adjust the serious differences which have since arisen. We have often had occasion to speak in other terms than those of approbation of the public career of Mr. Henry Hoare. We have now far greater pleasure in bearing our testimony to the straightforward, manly, and upright course which this gentleman took at this meeting. The speeches in which he heartily proposed the election of the old Dissenting members of committee, and bluntly informed Dr. Courtenay that he had now better retire from any connection with the society, must, we think, have given him rather more gratification to deliver than the unfortunate "limbo" speech at Bristol. We tender him our thanks for this unexpected service.

MR. CALVERT AND THE REPRESENTATION OF AYLESBURY.

(From the *Wesleyan Times*.)

The bold declaration of Mr. Disraeli that, on ecclesiastical questions, there had been a complete revolution in national sentiment, has received an emphatic contradiction in his own immediate vicinity. Mr. Frederick Calvert, Queen's Counsel, and a near relative to Sir Harry Verney, member for Buckingham, where he resides, had offered himself to the electors of Aylesbury in the Liberal interest, Mr. Nathan de Rothschild being the second candidate of the same principles. A large portion of the constituency, however, are Liberals and something more: they object, for example, to the continuance of Church-rates. Steps, therefore, were taken in the autumn of 1864 to ascertain the views of the Liberal candidates on that subject. Nothing could be more satisfactory than Mr. de Rothschild's answer; nothing less so than Mr. Calvert's. The former "did not hesitate to state, that, if he should have the honour of being returned to Parliament, he should always vote in favour of a total, immediate, and unconditional abolition of Church-rates." But Mr. Calvert went into a long explanation of his views; the sum of which was, that he would exempt occupiers from the impost and lay it entirely upon owners. The delusive character of this mode of relief was sufficiently exposed by the writer himself. "If," said he, "the Church-rate is thrown directly upon owners of land, they will not be subjected to a burden which they have not borne hitherto; for the rate which they pay, they will receive compensation; and their payments will be made in promotion of the highest interests of the community at large, and particularly of numerous bodies of the poorer classes."

It could hardly have been expected that such a scheme as this would satisfy those electors on whose behalf the learned gentleman had been sounded; and, doubtless, it was without surprise that he received a respectful intimation of their inability to support him unless he should be able to afford a more satisfactory statement of his final views concerning Church-rates; especially when, as we understand, his own man of business in the borough had assured him the seat could not possibly be gained without the concurrence of such electors as were determined to vote for no candidate not prepared to vote, if elected, for the total, immediate, and unconditional abolition of the impost in question. There was the greater reluctance among the Liberal party in general to insist upon any candidate, the carrying of whose pretensions to a poll would separate them from their Nonconformist brethren, because they had seen at the last election how nearly parties were balanced in the town and hundreds, and because upon the approaching general election depends the all-important issue whether the constituency shall continue to be represented by two Tories of no public influence or shall return two decided Reformers in whom the Liberals of all shades have warrantable confidence.

Fortunately for the interests of Reform, Mr. Calvert is a high-minded gentleman, at once too just to the party whose support he solicited to avail himself of one portion, though perchance the majority, to the dissatisfaction of the rest, and too true to himself to affect a sudden change of opinion for the mere sake of gaining votes. As fortunately for the same interests, the inability of the Dissenters to pledge themselves to him while his sentiments on a question paramount with them remained so far below the line of that broad principle which had been repeatedly affirmed in the House of Commons, was communicated in terms and with explanations judiciously adapted to bring a delicate piece of negotiation to a termination mutually honourable and satisfactory. The deputation who waited upon him were enabled to give assurance that both themselves and those others whom they represented, yielded to none in solicitude to preserve the integrity of the Liberal party; but at the same time they showed him, and that, we may assume, convincingly, that its integrity was perfectly compatible with the assertion of a principle with which, for many years, the Liberal party in Parliament and in the country has been avowedly identified. In this courteous way they threw upon Mr. Calvert the responsibility of choosing a line of action which would avoid division; and being, as we have said, an upright politician, he has withdrawn his pretensions to Aylesbury accordingly.

The handsome terms in which he takes leave, are worthy of particular attention from other candidates and other constituencies whose relative circumstances may be at all similar. "The question," he says, meaning Church-rates, "was put to me on behalf of a numerous body of electors, who but for this one point of difference would have readily endeavoured to promote my election. I find they are most anxious to have candidates who will assert their views upon this important subject. I am grateful to them for the strong inclination which they have shown in my favour, and, in deference to their

wishes, I shall relieve them from any embarrassments which a canvass on my behalf might possibly produce." The parties, it is evident, fully understood and appreciated each other. Mr. Calvert had previously acknowledged to the deputation: "That he was much more anxious to be right on so important a question than to be member for Aylesbury, and that no greater misfortune could happen to the borough than to be represented by a man who would adopt an opinion in order to gain a seat." The men to whose laudable devotion to high principle, Mr. Calvert has paid the highest mark of self-denying deference, felt, on their part, it was better for their party to be defeated than to be misrepresented. But, after what has taken place, it will be neither defeated nor misrepresented; but some suitable man will be found of the same opinions as Mr. Nathan de Rothschild, and they two will rescue Aylesbury from the hands of a couple of Tories who seem to have extremely little to recommend them, and no claim but the acres that are in their own hands or in those of their family. In the mean time the new electoral policy of the Liberation Society is being vindicated by its fruits, which will ripen in other places and convince both Mr. Brand and Colonel Taylor that Church-rates is not a question to be laid on the shelf.

(From the *Sheffield Independent*.)

At Aylesbury, Mr. Calvert and the electors who declined to support him have maintained mutual self-respect and good feeling. They have assured him that if he could have given them the same satisfaction on the vital question of Church-rates that he has done in other matters they should have been glad to support him. He has told them he is more anxious to be right in his views than even to represent their borough, and that they would have little respect for a man who would adopt an opinion merely to gain a seat. Mr. Calvert therefore retires, and the Aylesbury Liberals are in search of a second candidate whom they can unitedly support. No doubt there are some who have regarded with great impatience the objection made to Mr. Calvert. It has been asked why a good and popular candidate should be lost for one point of difference? Mutual concession and forbearance have been preached up. The folly of dividing the party has been most logically demonstrated. All these arguments are very appropriate in their place. We shall readily admit that secondary questions ought not to be a cause of division, but are suitable for compromise and mutual yielding. But while it is folly to be obstinate about minor questions, it is faithlessness to sink such as are essential. We noticed the other day Sir L. Palk's declaration at Torquay, that it was the duty of the Conservatives to defend the Church, though some of its institutions might be oppressive to a minority of the community. Is it then unreasonable that a man who aspires to represent Liberal electors should show he has faith enough to believe that oppression is not necessary for the stability or the usefulness of the Church, and that he is ready to redress a gross wrong, believing that he will benefit thereby not only those who have suffered, but those who have done the wrong? We cannot well understand the unwillingness of any really Liberal politician to deal boldly and honestly with this subject. If it be right that year by year the ratepayers of a parish should be taxed to maintain public worship in a particular Church, where is the objection to Parliament providing for the erection of new churches out of the general taxation of the country? That experiment has once been tried, but the violation of sound principle it involved was so flagrant that it has never been repeated. When Sir Robert Peel came into office in 1841 it was anticipated by the most zealous of the Churchmen that a good time was come, and a great effort was made to induce him to propose a grant for church-building. Sir Robert refused, and invoked the voluntary zeal of the members of the Church to accomplish the needful work. The wholesome effort that has been applied to church-building might with equal advantage be directed to church-sustaining. Last week the Rev. D. Wilson, vicar of Islington, presided over a meeting of Evangelical clergymen to discuss the question how the Church of England might more fully perform her duty as a missionary Church. The Rev. H. Venn dwelt with especial pleasure on the self-supporting missions of the Church in Sierra Leone, New Zealand, and South India, and he made this remarkable observation—"I need not dwell on the prodigious advance beyond the first stage of missions which such results exhibit, nor upon the healthy tone, independent action, and self-extension which will always characterise self-supporting churches." Now, if this sentence had been quoted, without giving the name of its author, and the occasion on which it was uttered, our readers might have supposed we had borrowed it from some anti-State-Church tract, or that it had been used at a meeting of the Liberation Society. To say that self-supporting churches are characterised by healthy tone, independent action, and self-extension, is to hold them up as an example to all churches. With such a concession made by Mr. Venn, and carrying with it the concurrence of the 250 clergymen who heard him, no one surely need fear to injure the Church by putting an end to Church-rates. Their amount is a mere trifle as compared with the means at command of the Church, and if it were not for reliance upon them, we believe the ecclesiastical fabrics and the necessities of public worship would be far better provided for as the result of the "healthy tone and independent action" of a self-supporting system. It is a very mistaken friendship which aims to bind upon the Church the odium of an unjust taxation upon unwilling payers, rather than call forth the energies of the people to provide things needful for her ministrations. Considering, therefore, the interests of the cause of religion, we have no fear that in urging the abolition of Church-rates we are doing any harm, but have every confidence that its real usefulness will be promoted. And, considering the interests of the Liberal party, we have the fullest assurance that to make a firm stand on this question is the soundest policy. To allow ourselves to be pushed back from the ground we have hitherto held, would be both weakness and folly.

EDUCATION OF DISSENTERS IN CHURCH SCHOOLS.

A meeting was held at Worcester on Tuesday, at which the conscience clause lately introduced by the Committee of Council on Education has been fully discussed. The occasion was the annual meeting of

the Worcester Archidiaconal Board of Education. The chair was taken by the Bishop of Worcester, and among those present were Lord Redesdale, Lord Lyttelton, Hon. F. Lygon, M.P., Right Hon. Sir J. S. Pakington, Bart., M.P., Sir E. A. H. Lechmere, Bart., Mr. Vernon, M.P., Archdeacons Sandford and Hone, and a large number of clergy.

The bishop having opened the proceedings, and the formal business of the meeting having been disposed of,

Sir J. S. PAKINGTON rose to bring forward the motion of which he had given notice, in reference to the conscience clause. He said he moved this resolution with feelings of great pain, because he felt impelled by a sense of public duty to take a course which he had reason to believe was opposed to the views of a large body of the clergy of the diocese, for whose character and ability he had the highest respect, and whose motives he warmly appreciated. The question before them, as he viewed it, was this: In those localities where only one national school could be established, and in that school the doctrines of the Church of England and no other were to be taught, the question arose what was to be the position of the Dissenting minority. Were the Dissenters to feel that they were protected by a conscience clause—that they who contributed their share to the revenue from which grants were made to these schools were to have the advantage of their teaching, and that they were at liberty to call on the manager of the school to relieve their children from being taught doctrines to which they (the parents) objected; the parents taking the responsibility of that to which they objected? Was that, he asked, to be their position, or were they to be a proscribed class, not standing on an equality with their neighbours, and not receiving a fair share of the benefit of the grants which were made from the revenues to which they contributed? (Hear, hear.) Was it to be considered that the education of the children of Dissenters was a matter, not of right and justice, but of favour, on the part of the clergyman of the parish in which the school was? And, above all, were the Dissenters to feel that a different measure was dealt out in different parishes, in one parish the clergyman, by grace and favour, admitting the Dissenting child to the school, while in the adjoining one, perhaps, he was excluded? That was the definition which he made of the question; and he thought they could not hesitate as to which of the alternatives they should choose. His (Sir John's) conscience told him that as a matter of charity, as a matter of justice, as a matter of policy in reference to the interests of the country, they were bound to take the side which he had chosen. He had been asked why he, as a member of the Established Church, appeared as champion of those who differed from him in religion, and his answer was an easy and a simple one. Irrespective of the grounds of abstract justice and right, by which the conduct of every public man ought to be regulated, he had two main grounds for taking the course he had done. First, he was convinced that it was for the interests of the Church to take the liberal and just course; and secondly, he would say that he, as a public man, for many years had done all that lay within his poor power to aid in bringing about a state of things in England by which the blessings of education should be brought to every door, however humble or remote, and he was convinced that whatever they did to accomplish this, all their labour would be vain unless they could find some solution to the religious differences which up to the present time had been the great impediment to the progress of education. (Hear, hear.) In conclusion, he moved:—

That in the opinion of this meeting the rules of the board ought to be revised, so as to enable all Church schools within the archdeaconry which are in need of assistance to benefit by its grants, whether they have or have not accepted the conscience clause.

The Rev. W. LEA seconded the resolution.

Lord LYTTELTON opposed the motion, referring to a pamphlet published by him on the theological part of the question. This clause provided that children of Dissenters attending Church schools should not be required to attend Church, and that they should not be taught the doctrines of the Church in certain specific formularies. What was taught in the schools? The Bible. He hoped he should not hear in that place that the Bible, of all books, was to be read in the school, but that not one word of note or comment was to be offered on the text. (Hear, hear.) And suppose he had an unruly and wicked child in the school, what was he to do with him? He could not point out his duty in the words of the catechism, and could only talk to him about the evil consequences in this world of his conduct. He maintained that the conscience clause was only part of a system, and the insertion of the thin end of the wedge. (Hear, hear.)

The resolution was supported by Archdeacon SANDFORD, the Rev. D. MELVILLE, and others; and opposed by the Rev. H. A. WOODGATE, Hon. F. LYON, and

Lord REDESDALE, who replied to Sir J. Pakington's remarks generally. The Liberation Society, his lordship remarked, did not take any action in the matter. They were very well content with the way in which the present Government were aiding them, and they wisely kept quiet. If a manager of a school felt that he could accept the conscience clause, and that he got more from the Government grant than he would from the local board, let him accept it; but let him bear in mind that he is imposing a burden upon his successor which he might object to.

After a reply from Sir J. S. PAKINGTON, a show of hands was taken, when 16 were held up for the motion, and 49 against it.

The Rev. F. D. Maurice writes to the *Spectator* on this subject, in which he says—"It was an amusing argument which one of the speakers brought forward against them, that the Liberation Society did not ask for the 'conscience clause.' Of course the Liberation Society would wish for anything but that; of course the more the Church proves itself to be a sect the better they will be pleased." Lord Lyttelton asked in his speech—"How can we teach our pupils to do certain acts, or abstain from certain acts, if we take away the principles on which the doing and the abstinenze depend?" To this Mr. Maurice replies—

This reasoning would be entirely conclusive to me if I supposed that the principle of the Catechism was not true in itself, if I supposed that the children were not what the Catechism says that they are unless they say the Catechism. But I hope our national schoolmasters believe the facts which are written in the manual out of which they instruct the majority of their children, and do not suppose that those facts derive their veracity from the manual. If they think that the son of a Dissenter is not included in Christ's redemption, it would be very wrong to speak to him as if he were, and to tell him that he is to do the acts which Christ commanded, and not to do the things which He forbade. But the Catechism says that the child of the Dissenter is within that redemption, for it says that the whole world is. How, then, can the conscience of the most devout believer in the Catechism be hurt by the "conscience clause"? It gives him a new opportunity of vindicating his faith. And it gives him an opportunity of asking himself very seriously, "Has my faith hitherto been a merely negative one? Have I meant by it that there are certain persons whom I do not recognise as fellow-Christians and fellow-men?"

LORD EBUY ON CHURCH REFORM.

Lord Ebury has published in the *Times* a correspondence which he has just had with the Bishop of Rochester. The Bishop sent him a copy of his Charge, with a paper explaining the nature of a contemplated effort for the relief of some of the poorest livings in the diocese which are without residences. The Bishop requests his lordship's co-operation in the movement, preparatory to a general appeal to the diocese. This letter was dated Jan. 10, and on the 18th Lord Ebury replied, having detained the Bishop's communication several days, "not doubting the propriety of the appeal it contains, but of the answer it would be my duty to send." He is certain there is no want of religious feeling among the laity generally, of all classes, which would prompt them to assist the clergy; and no one imagines that there is any want of wealth for the accomplishment of any good object. Yet there is a confessed shortcoming of means. He goes on to suggest that the cause of this shortcoming, notwithstanding "the good will and the means," is the absence of "some such plan of reform in our Church" as the following:—

In the first place, an end should be put to that mischievous idea that the clergy are a kind of separate caste, and, though there is such a thing as a laity, yet that the clergy really constitute the Church, and that a clerical assembly is invested with paramount authority in all matters concerning her interests. This purpose could not be better effected than by a revision of the canons and an amendment of the laws of the Church, to be embodied in an Act of Parliament, thus laying down the principle that enactments to be binding upon the members of the national Church must be authorised by the nation's Sovereign and the national Parliament.

The new code should provide that clerks accused of immorality should be tried by the ordinary courts of justice, and those arraigned for teaching contrary to the doctrines of the Church's standards by a Court composed of our highest judicial authorities—in neither case at the expense of the diocesan.

Again, this legislation must enable our ordinaries to check those extravagances we have lately witnessed in the diocese of Norwich, together with all those practices which, in the sense of the words recently used by the Bishop of Exeter, have a manifest tendency to lead our pastors and their flocks away from our communion.

It must also give to parishioners and congregations some power of dealing with those incumbents—of which, unfortunately, we are not without examples—who are unable to comprehend their responsibilities, either introduce dissension and bitterness, or who, thinking of any other business or pleasure more to their taste than the spiritual oversight of their cure, leave it to be devoured by the wolf.

The Liturgy and Rubrics must be revised, so as to get rid of those many unmeaning, tedious, and formalising repetitions, the result of several services being carelessly joined together, and which have so much to do with keeping our worshippers away from the Lord's table.

Your lordship, in the course of your charge, expresses a regret that not more baptisms take place during the ordinary services. I humbly ventured to make use of similar language, in moving for a commission to revise the Liturgy, seven years ago. But how can this be expected, with the Liturgy unchanged? For our Baptismal Service, which is unnecessarily long, aggravates the repetitions; it contains, also, a system of vicarious responsibility unauthorised, if not actually condemned, by Holy Writ, containing also assertions about the effect of that rite, in regard to which it will be enough to say that, after centuries of controversy, the opposing parties are still as far as ever from an agreement as to the meaning of the word upon which the whole polemic turns. Surely, my lord, a little quiet common sense would suggest that it might as well be omitted? The scandals caused by the present Burial Service should also be terminated.

Having thus sketched his general programme of Church reform, Lord Ebury proceeds:—

Your lordship may possibly be inclined to say, "Who is sufficient for all these things?" and unquestionably they have been permitted to accumulate until they assume a somewhat formidable aspect; but, my lord, I trust we shall not be thought unreasonable in expecting from men placed in such eminent positions in the Church as our prelates that they will not shrink from undertaking a task for the welfare of the nation, however arduous it may seem to be. And when we come to consider

that the difficulties are alarming, principally to the excited imaginations of unreflecting persons, and not inherent in the things themselves, I am convinced that our expectations will not be disappointed.

For myself, my lord, so long as I can entertain the least hope of the reformation of our Church, I shall cling to her. Her foundations are perfectly sound, her organisation, wanting only a little more freedom, invaluable for the work she has to accomplish. I, therefore, have no intention of refusing to co-operate with your lordship in the scheme mentioned in your letter.

Believe me, however, my dear lord, that the best friend to those many self-denying, ill-paid, overworked, half-starved clergymen on whose behalf you plead, is he who speaks out on the subject and endeavours to persuade the great ones of our Church to commence reform in earnest. If this be done, I am as confident as I am of my own existence that before long the whole bone, sinew, and muscle of this great country will be cheerfully seconding your efforts, and that instead of having to bewail the difficulties of carrying out your good designs from want of funds, you will have your measure full, pressed down, and running over.

LONDON FEMALE PENITENTIARY, PENTONVILLE-ROAD.

A special general meeting of the subscribers to the above institution, convened by the committee, was held on Friday at St. James's Hall, Regent-street, "to consider the appointment of a chaplain"; the Right Hon. the Earl of Chichester in the chair.

The CHAIRMAN, in opening the proceedings of the day, observed that they were met to consider a subject of great importance, involving the best, because they were spiritual, interests of those who were the objects of their care, which were identified with the question about to be discussed. During a period of fifty years there had been a manifest blessing on this institution. With the exception of Mr. Bridges, he (the chairman) was the oldest man who had been connected with the institution. He had known it only from occasional visits to the asylum and attending its meetings, but he had known many cases of the unfortunate women who had been sent there, who, under the blessing of God, had become subsequently truly penitent, and in their after-life had shown instances of the grace of God's love and mercy. Now they were met to consider the question of the appointment of a chaplain. For himself he should express no opinion on that point; and it was always better, in a general meeting of this kind, that the chairman should abstain from doing so. It would be known to some of those whom he addressed that considerable difference of opinion prevailed on this subject, and that discord had arisen; in short, that there was a want of harmony among many of the best friends of the institution. He would make no remarks on the cause of this interruption of harmony, but he must state this, that one cause, nay, the real cause, of complaint was, that at the last annual meeting the new committee was proposed and appointed somewhat hastily. (Hear.) No one doubted that that committee was duly, formally, and legally appointed, but many subscribers who were not aware of the change proposed and carried out felt themselves deeply aggrieved. In conversation with the members of the committee and other friends of the institution, they agreed with him that it would be most unadvisable at that meeting to discuss the merits or the demerits of the proceedings taken in June last. It was suggested that the present committee should be strengthened by the addition of the names of several gentlemen who had served on the old committee, and in whom the subscribers would have every confidence. It was proposed that a resolution to this effect should be submitted to the meeting, and if such resolution were carried, the question as to spiritual oversight of the inmates would be left to be decided by the committee.

The SECRETARY then read the reports of the committee.

Mr. HOARE moved a resolution to the effect that this meeting, fully recognising the catholic basis on which the Female Penitentiary was founded, and while referring to that basis, deemed it expedient that a paid chaplain should be appointed, it being understood that such appointment should in no way interfere with the principle of employing laymen in the conduct of spiritual attendance.

Mr. BAXTER felt with the noble lord, that it was necessary to propose such measures as should restore harmony between the committee and the general body of subscribers, and thus put an end to the difficulty. He and his friends considered it best that there should be no public display of difference of opinion. In conclusion, the honourable gentleman proposed the following resolution:

That the interests of the institution are the first consideration of the subscribers, and with a view to prevent any prejudice arising from differences of opinion between the committee appointed at the last general meeting and the members of the old committee, this meeting recommend that the existing committee add to their number the following names, members of the old committee:—The Rev. Dr. Edmonds, W. Boldero, Esq., W. Clements, Esq., A. Leslie, Esq.

Mr. HENRY HOARE seconded the resolution, and warmly advocated the principle of laymen assisting in the spiritual services of this and kindred charities, &c. He was happy to find that the value of the services of laymen were daily becoming more appreciated.

The CHAIRMAN stated that Mr. Hoare's resolution was withdrawn, not having been seconded.

A very long and animated discussion followed, which our limited space does not permit us to give, the all but unanimous feeling of the meeting being against the appointment of a chaplain, as trenching upon the catholic basis on which the penitentiary was founded.

Mr. WILLIAM CLEMENTS, in a truly argumentative and convincing speech, referred to the part

management of the institution, and to the mode of providing for the spiritual consolation of the inmates. He read various extracts from the jubilee report of 1857, written by Dr. Courtenay (the clerical secretary), and in conclusion, moved the following resolution as an amendment:

That the religious instruction of the inmates of the institution having been for more than fifty years undertaken as a voluntary and unpaid service by ministers and laymen of various denominations, and the most beneficial results having followed, this meeting desires that such services only shall continue to be secured by the committee.

The Rev. W. ALLON seconded the amendment.

Mr. W. CLEMENTS said if it was desirable he would move this as an amendment, but he would not oppose the original motion if this were taken as a substantive motion or as an amendment.

Mr. W. O. CHARLES spoke to the constitution of the committee at the present time. Of twenty-one members, eighteen were of the Church of England and three were members of other denominations, and it appeared that ten were clergymen of the Church of England and eleven were laymen.

The CHAIRMAN thought there should be an equal number of the Church of England and of Dissenters. The institution had been established and successfully conducted by Nonconformists.

The Rev. GEORGE ALLEN implored the meeting to get rid of any impression out of doors that they wanted to get a chaplain. (Great applause.)

Mr. BAXTER read the resolution he had moved, which was taken as an original motion.

Mr. HOARE observed that there had always been great harmony between Church of England men and Dissenters or Nonconformists hitherto, and he trusted it would continue. With reference to Dr. Courtenay, the clerical secretary, he had no doubt that gentleman would retire after the exhibition of opinion which had been evinced at this meeting. (Immense applause). That was a post which it was clear was not exactly suited to him. (Applause.) He trusted this institution would maintain its glorious position whether a chaplain were appointed or not, though he did not see his way through that. (Hear.)

Question put and carried, with some five or six dissentents.

Mr. Clements' resolution was then put and carried, with some half-dozen dissentents.

On the motion of Mr. REMINGTON MILLS, seconded by JOHN COOPER, Esq., a vote of thanks was accorded to the noble chairman, who acknowledged the compliment in graceful terms.

CHURCH-RATES AT EGHAM.—On Wednesday the Rev. W. Willan and six other ratepayers of this parish were summoned before the magistrates at Chertsey, for non-payment of their Church-rates. Mr. Bennett, of Serjeants' Inn, appeared for them, and, though no legal adviser appeared for the churchwardens, the clerk to the magistrates did his best to supply that need. When the case was called on, it was found that neither of the churchwardens were present, but the collector was there, and applied for an adjournment. Mr. Bennett objected to this, on the ground that, as the churchwardens had the choice of the day, there was no excuse for their absence, and as he had a preliminary objection, which turned solely on the evidence of that collector, no possible good could come of an adjournment. The case accordingly proceeded, and it appeared that the rates had been applied for by the collector on the 20th and 21st June last, and consequently the summonses were all out of time. Mr. Grazebrook, the clerk to the magistrates, tried to persuade them that the demand by the authorised and paid collector was not sufficient, as he had no authority for the purpose. Mr. Bennett replied by inquiring whether the collector would like the alternative of getting money under false pretences, and, having produced authorities and urged arguments on the point, the magistrates were satisfied that the demands were good, and all the summonses were dismissed. A similar case was heard at Ashford, Kent, on Tuesday, and there too the summonses were dismissed because the demand had not been made soon enough.

THE DEVONSHIRE SQUIRES AND CHURCH-RATES.—Upon this point they talk as if the Church, Christianity, the British Constitution, the institution of property, and everything we care for, depended on maintaining the existing right of a majority of ratepayers to tax the minority. How stands the fact? Torquay, where this meeting was held, is a populous place, with increasing suburbs, as they may be called. Do the churches there depend upon rates? Do the churches of Plymouth, Devonport, Teignmouth, Dartmouth, and other populous towns depend upon rates? If any parish church thereabouts is kept in repair by a Church-rate, is it kept in better condition and are the services better conducted than in the neighbouring district church or chapel-of-ease? Is it true that the individuals who wish to see this quarrel amicably settled are robbers of churches? Is it true that they wish to see a mendicant Church, a Church strip of endowments, of dignity, and of independence? Is it true that the individuals who wish to see the thing settled are less generous, less munificent, less forward in Church matters than these Devonshire gentlemen? The answer is patent. Either there is no difference, or, if there be a difference, it is one in favour of the people whose love of peace and whose wish to heal every sore and remove every scandal lead them to desire a settlement of this question. Then we hear the singular quirk, for we can call it nothing else, which seems to have gone as a sort of watchword from Conservative head-quarters, "Why may we not pay Church-rates if we please?" Why not, indeed? That is the very thing we desire. It is that any-

body may pay Church-rates "if he pleases," but not if he does not please. What is really insisted on is the right to make others pay whether they please or not, the payment being at the option, not of the Church, not of Parliament, not of a magistrate, but of a majority of a man's own immediate neighbours. Nobody wishes to prevent anybody, or any set of people, from paying as much as they choose to the Church, or building as many churches as they please; but, inasmuch as in many parishes there is a desperate feud on the question, and what is properly a question for the Legislature is left to the ratepayers in vestry, with most painful results, we desire to see a settlement, which will certainly not lose the Church one penny or one soul.—*Times*.

PROPOSED NEW COURT OF ECCLESIASTICAL APPEAL.—Shortly after the meeting of Parliament the Right Hon. S. H. Walpole, M.P., will, it is said, move for leave to bring in a bill to provide a new Court of Appeal in ecclesiastical causes. The *Record* states that the subject of a new Ecclesiastical Court of Appeal is shortly to be discussed at a meeting, at Lambeth, of all the prelates of the United Church of England and Ireland, before the meeting of Parliament.

TRACTARIAN MIDNIGHT PROCESSION.—Grangegorman Church, in the metropolis of Ireland, was noted, even in the days of Dr. Whately, for High-Church practices. A correspondent of the Dublin *Daily Express* describes the following sight, which he witnessed at this church on the last night of the old year:—"Twelve clergymen of the Established Church assembled, robed with all the vestments of their sacred office, each divine bearing a lighted candle. Having formed a procession, they marched with much solemnity several times round the outside of the building, in the midnight air. When twelve o'clock struck they entered the church chanting hymns."

THE UNIVERSITIES AND THEIR REPRESENTATIVES.—At Oxford one may see the scaffold rising on which Mr. Gladstone is to be politically executed as a traitor to Church principles. These University immolations are easily survived by natures like that of the statesman whose bronze statue looks cheerfully down Cheapside. Sir Robert Peel achieved his highest fame after he had been martyred at Oxford, and Lord Palmerston was not a hair the worse for having forfeited the confidence of Cambridge. Yet we are not sure that the sensitive temperament of the Chancellor of the Exchequer would not suffer more than his two great compeers did from their rejection, if his University should think meet to ostracise the most illustrious of her sons.—*Watchman*.

PROTESTANTISM IN PARIS.—M. Guizot, says the Paris correspondent of the *Globe*, has come up specially from Normandy to preside over the renewal of the metropolitan consistory, the votes being appointed to be taken next Sunday in all the Huguenot vestries. It is calculated that about 7,000 of the reformed communion are duly qualified to tender their suffrages on this occasion, each communicant being required to be thirty years of age, to have been baptized or married as a professing Protestant, and to have fulfilled sundry other exigencies. Should only 5,000 come to the poll it is considered that 2,800 will support the doctrines upheld by Guizot and his followers, while the more advanced religionists, who think with Athanase Coquerel, can muster the remaining 2,200. The *Encyclical* is supposed to have added considerably to the strength of the latter.

CHURCH EXTENSION IN SHEFFIELD.—The subject of church extension in Sheffield was practically dealt with on Thursday, by a numerous and influential meeting, over which his Grace the Archbishop of York presided. The scheme may be briefly stated. It is to erect within five years from this period seven additional churches within the town of Sheffield. To effect this object it is proposed to raise a sum of 31,200*l.*, the subscription to which will be spread over the like period of five years. At a preliminary meeting on Wednesday, a sum of 3,800*l.* was promised; John Brown, Esq., had given the munificent sum of 5,000*l.* for the erection of a church in Brightside, near to his works; the Church Building Aid Society gives 4,000*l.*; and at the meeting held yesterday upwards of 3,000*l.* more was promised; so that about 16,000*l.* has already been subscribed for the work.

RELIGIOUS TESTS.—An hospital on the south coast of England, supported by voluntary contributions, and managed by a committee of which the medical officers are *ex officio* members, is advertising for a house surgeon. One of the first questions put to each candidate is, "Are you a member of the Church of England?" Hitherto I have always been under the impression that medical men received their diplomas from medical colleges, and not from ecclesiastical bodies; and as such a test, if universally applied would exclude many of the most eminent members of the medical profession both in Ireland and in Scotland, including such men as Professor Simpson, Dr. John Brown, &c., from English hospitals, may I inquire from you if such a test, applied by one set of medical men to another, is in accordance with the professional etiquette of the College of Physicians or Surgeons of London?—Correspondent of the *Daily News*.

BROTHER IGNATIUS.—It is rumoured at Norwich that the identification of the Rev. E. A. Hillyard with Brother Ignatius and the English Order of St. Benedict, is not so complete as may be generally supposed. At a social meeting held a few evenings since by Mr. Hillyard and his congregation, several members of what Brother Ignatius terms his "Third Order" were

present, and the programme of the evening comprised dancing. Brother Ignatius objected to this feature of the proceedings, and warned the members of his "Third Order" not to take part in it. He sent a message from the monastery to this effect, and as he was informed that some of the members of the "Third Order" wavered in their allegiance on this head, he repeated his message. Nevertheless, several of the "Third Order" joined in the dance, and the party did not separate until three o'clock on the following morning. Then came the reckoning. Brother Ignatius insisted that they must do penance for their offence. Some submitted, but others flatly refused, and have left the "Third Order" in consequence. Some of the penances enforced by Brother Ignatius appear extremely fanciful. Thus, one of the English Order of St. Benedict had the ill-luck, through awkwardness or inadvertence, to break a glass sugar-basin at the monastery. For this Brother Ignatius visited the offender with the following whimsical punishment:—At one of the monastery services he had to stand up before the assembled congregation, bearing on his head the fragments of the shattered sugar-basin.—*Post.*

THE PROPOSED CHURCH CONGRESS AT NORWICH.—A clerical correspondent of the *Record* states that a meeting of about forty clergymen, such as join in supporting the Church Missionary Society, and meet three times a-year for discussion, was held in Norwich on the 17th. They unanimously decided that a Congress from which, as by the rule of the late Bristol Congress, "points of a doctrinal and speculative character should be excluded," would never win their support. The grounds of objection to such a rule would be that the great doctrines of salvation are the great objects of the Church's ministry, and can on no plea be rightly "shelved"; that the shelving of them in such a manner tends to promote the latitudinarian and sceptical tendencies of the age; and that it would be above all things incongruous for those whose very standing is to uphold the evangelical doctrines of our Church to let them go, in a hope of including all in one net. It was said and approved that for the clergy of our Church to hold such a Congress, is to enact the play of "Hamlet," with the part of Hamlet left out by special desire. One of the secretaries assured the meeting that the rules of that at Bristol would have no force in that at Norwich. Opinion was divided as to the desirableness of holding it; but, on voting, twenty-two votes were against its desirableness; some of these said they were ready to join in working it should it be held. Twelve voted in favour of its desirableness. Some declined to vote for the first proposition, or for the second in an abstract form."

THE CHURCH INSTITUTION has just put forth a fresh appeal to the public, who are reminded that it "has the support of the Archbishops, and, with scarcely an exception, of the Bishops of the United Church of England and Ireland." The prospectus also says:—

In the meantime the Liberation Society is actively engaged in fomenting attacks on Church rights in the parishes, and is agitating for the return of members in the next Parliament pledged to the policy of the society, which, as declared by them, is "to apply to secular uses, after an equitable satisfaction of existing interests, all national property now held in trust for the United Church," including spiritual tithes.

The Executive Committee suggest to Churchmen that, in addition to the Ruridecanal Associations, a committee should be formed in each parish, or in a few small parishes together, under the superintendence of the clergy, with a lay secretary, so that the aid of every Churchman may be invited to measures of Church defence and Church extension, and to provide the funds which are so necessary to enable the Executive Committee to carry on the work of the Institution.

The several funds of the Institution are—1. The general fund. 2. A fund for paying lecturers. 3. A fund for the gratuitous supply of publications defensive of the Church. 4. A defence fund to aid in the defence of incumbents, churchwardens, and others attacked in the courts of law on Church matters.

THE SUNDAY OPENING OF MUSEUMS.—The public discussion upon the question, "Is it desirable to open the Public Museums, &c. on Sundays?" commenced a fortnight since at the Spafields Chapel under the auspices of the Clerkenwell Working Men's Christian Union, was resumed on Wednesday night at Cambridge Hall, Newman-street, Oxford-street. Captain Fishbourne, C.B., R.N., occupied the chair. The Rev. William Allen opened the proceedings with prayer. The chairman then explained the objects of the conference, and called upon Mr. Smith, who said that the question really involved the giving up of the Sabbath. The questions raised by Mr. B. Langley at the last meeting would require a greater amount of time than was placed at his disposal. Mr. Fairbrother took the affirmative. He argued that the only opponents of rational recreation on Sundays were interested parties. Mr. G. M. Turpin spoke in the negative. The question really was whether the Sunday opening of museums was an imperative necessity, which he contended it was not. He considered the secularising of the Sunday would tend to rob the working man of his day of rest. Mr. H. J. Slack took the affirmative side of the question. It was not a question as to whether all should be compelled to go to the museums on a Sunday, but that the museums should be open to such as might choose to go. The other speakers were, in the negative, Messrs. Whitmore and Winter, and in the affirmative, Messrs. P. W. Perfitt, Ph.D., and J. B. Langley. Mr. Hubbard moved the adjournment of the conference until that night week, which, having been seconded, was unanimously adopted. The usual compliment to the chairman closed the proceedings.

THE PROPOSED NEW UNIVERSITY DEGREE IN SCOTLAND.—The conditions on which the degree of Bachelor of Divinity shall be granted to Dissenting clergymen and theological students occupied the deliberations of the Senatus Academicus at its meeting on Saturday week. It seems that the memorial lately inserted in our columns was remitted to the Theological Faculty of the University, and this report was now presented:—It set forth—1. That according to the present regulations the degree of B.D. is attainable by graduates in arts of all religious denominations, irrespective of creed or test, and on the lowest terms as regarded attendance in the classes of the theological faculty which were compatible with the principles on which any degrees other than honorary had hitherto been conferred by the Scottish Universities; 2. That the declination of Dissenting students to avail themselves of the present facilities ought not to be held as any sufficient reason for dispensing with the attendance, or for retracting the resolution of the Senatus to confer the degree after a satisfactory examination; 3. That if Dissenting graduates in arts were admitted for examination for the degree without the attendance asked, the same privilege must in equity be extended to all graduates in arts whatsoever; and 4. That a precedent would thus be afforded in the faculties of arts, law, and medicine which would in the matter of graduation entirely subvert the Scottish University system. A copy of the regulations of the Free Church Colleges was submitted with the report, showing that two sessions of the attendance required might by them be given at any foreign University, while the home Universities were not recognised. On receiving this report it was finally proposed by Dr. Christison, and seconded by Professor Syme, "That before proceeding to further consideration of the memorials presented to this University relative to the Degree of Bachelor of Divinity, the Senatus invite the other universities of Scotland to a conference on this subject, with the view of coming, if possible, to a determination common to all the universities." And so here the matter ends for the present.

THE EDINBURGH CLERICO-POLICE TAX.—It will be seen by the report of the proceedings of our local Town Council that the attempted fraud upon the ratepayers of Edinburgh to which we have more than once referred—and we have thought almost without effect—is about to be exposed. Closed doors and private discussions will no longer do. The matter, in fact, has become too serious, notwithstanding all the efforts of the arrogant majority to cushion it up or bury it out of sight; ratepayers, in short, are buttoning up their pockets, as they ought to do, till they know what has become of the taxes they have already paid, who are the parties whose receipts have gone "a-missing" to the tune of upwards of 1,400*l.*, who are the other parties who are in arrear to the extent of upwards of 20,000*l.*, and who are the men who are alleged not to have paid police-taxes for the last nine or ten years, though they are among the ablest in the city. Wouldn't it appear marvellous—if anything could be regarded as marvellous in a city so governed and so passive as Edinburgh—if it should be found that influential citizens in large establishments, who make it a point of faith to cry down Dissenters who have conscientious objections to the payment of the Clerico-Police-tax, have not themselves paid for years a single sixpence of the police-rate proper? There are, we have reason to believe, other strange things that will be revealed by-and-bye, notwithstanding all attempts to keep them quiet. The public recollect our exposure of the "cooked" accounts some months ago, and how the Treasurer's Committee had to "do" them over again; some similar cooking, we believe, is being attempted now.—*Caledonian Mercury.*

THE SHORTER CONSERVATIVE CATECHISM FOR 1865.—Elector: What are you? Candidate: A Conservative. E.: What do you conserve? C.: The Monarchy. E.: So does a Liberal; what else? C.: The House of Lords. E.: So does a Liberal; what else? C.: The seats of bishops in the House of Lords. E.: So does a Liberal; what else? C.: "Civil and religious liberty." E.: So does a Liberal; what else? C.: A Reformed Parliament. E.: So does a Liberal; what else? C.: Free trade. E.: So does a Liberal; what else? C.: Non-intervention. E.: So does a Liberal; what else? C.: "Church and State." E.: So does not a Liberal. Now, my dear friend, we have got to the difference between you and a Liberal, and let me tell you, my dear friend, that it lies at the bottom of every one of those other things which a Liberal says he conserves as much as a Conservative does. Now, tell me, since a Liberal does not conserve "Church and State," what does he propose to conserve? C.: "State and Sects"; i.e., what is called "Broad Church?" E.: Just so. What, then, is the ground for a Conservative at the next election? C.: "Church and State." E.: Just so. Is there any other ground left for him to stand upon? C.: No. E.: Has it not always been his only true ground? C.: Yes. E.: Will it ever fail him? C.: Never, if it does not fail it. E.: Is "civil and religious liberty" perfectly compatible with "Church and State"? C.: Perfectly. E.: This is the problem we have to work out in England? C.: Just so. E.: And we must begin, clergy and laity, to work it out in real earnest at this election? C.: Yes, if we do not, we shall lose "Church and State." E.: I see you are an "educated" man; you shall have my vote.—*Church and State Review* for January. [The above extract, says the *Bristol Times*, bears evident signs of being from the pen of our old friend Archdeacon Denison.]

Religious Intelligence.

TESTIMONIAL TO THE REV. JOHN STOUGHTON.—The church and congregation assembling in Kensington Chapel have celebrated the twenty-first anniversary of the Rev. John Stoughton's settlement amongst them by presenting him with a purse of 400 sovereigns, intended to defray the expense of his intended journey to the Holy Land. A copy of the following resolutions adopted at a previous special meeting was also presented to him:—

1st. That this meeting, though fully conscious of the loss the church and congregation will sustain by the prolonged absence contemplated by the pastor for the purpose of visiting Palestine, desire to express its concurrence in his wishes, and heartily commend him to the care and guidance of the Great Head of the Church, with the prayer that more than all the benefits he anticipates may be realised, and that he may be brought back in health, peace, and safety, to his attached people.

2nd. That this meeting, having heard the statement now presented by the deacons, in reference to the proposed visit of Mr. Stoughton to the Holy Land, considers it to be a fitting opportunity, in connection with his twenty-one years' pastorate, for the raising of a pecuniary testimonial, of such an amount as shall not only enable him to prosecute his travels free from cost, but which shall also provide means for the supply of the pulpit during his absence, and likewise contribute a liberal and loving expression of the sympathy of the church and congregation in his welfare.

Mr. Stoughton accepted this free-will offering of his people as a gift from God, coming to him through human channels, and thanked them for this new expression of their love for his person, their esteem for his character, and their attachment to his ministry. He expressed his appreciation of the value of the gift for its own sake, but much more for what he knew it was intended to represent. At the conclusion of the meeting the members of it shook him very heartily by the hand, and retired to their own homes well-pleased in having cheered the heart of their friend and pastor. It is probable that an assistant minister will be sought by the church with a view of lightening Mr. Stoughton's labours, and extending the influence of the church in the neighbourhood. Those who recommend this engagement have resolved that it shall not diminish the income of their esteemed pastor.

YORK-ROAD CHAPEL, LAMBETH.—On Wednesday, January 18th, the annual Congregational tea-meeting was held in the schoolrooms connected with this place of worship, when a gathering of about 600 persons filled every available space. The pastor, the Rev. Robert Robinson, presided, and gave a concise and cheering account of the work of the past year; showing that notwithstanding the numerous losses by death, and by removals from the neighbourhood, there had been a continual influx, as well as an outflow. He stated, that by means of their invested fund, they had been able to redeem 25*l.* of their heavy ground-rent, leaving only 50*l.* to be cared for through future years; and also, that though the general systematic and steady contributions, though the chapel had been painted, &c., outside, at a cost of nearly 70*l.*, had all the current expenses of the place, had been fully met. During the year seventy members had been added to the church, making a total of 665 during the nine and a-half years of Mr. Robinson's pastorate. The Sabbath-scholars number over 800, and the separate adult classes have been the means of much spiritual good. During the evening the pastor announced that Mr. W. Pool, who had long been their zealous co-worker and gratuitous organist, was soon to sail for Madagascar, under the direction of the London Missionary Society, to aid in the erection of the memorial churches, and then, in the name of many friends, presented to him the series of volumes forming the "English Cyclopaedia"; and to Mrs. Pool, a handsome dressing-case. Addresses were also delivered by the Rev. J. H. Hitchens, Franklyn Allport, Esq., the Rev. W. Essery, and Mr. W. H. Miller.

WALWORTH.—The members of the church and congregation formerly worshipping at the Baptist Chapel, Lion-street, New Kent-road, have, during the past year, removed to a more commodious structure in Walworth-road, where a large and handsome chapel, with suitable appurtenances and large school-rooms, has been erected. Although a very large expence was incurred in erecting the new chapel, yet before the respected pastor (the Rev. Wm. Howieson) preached his first sermon in it, the cost was entirely met, and the new chapel opened free from debt, to the great joy of the friends. Very great efforts were also made to meet the cost of the new Sunday-schools, and arrangements are now made by which the debt upon the schools will be liquidated within a limited period. Although to carry out the desired objects many friends connected with the chapel and the schools made great sacrifices, both of time and money, foremost among the whole were Mr. J. E. Tresidder, who for ten years was the indefatigable honorary secretary of the New Chapel Building Fund, and Mr. W. E. Beal, the superintendent of the Sunday-schools, who has given invaluable services on behalf of the schools. At a meeting held on Monday week in the new schoolroom, the Rev. W. Howieson in the chair, Mr. Tresidder was presented with an elegant silver tea-service, valued at forty guineas, and Mr. Beal with a valuable timepiece. Both gentlemen suitably acknowledged the presentation.

MILTON-ROAD, STOKE NEWINGTON.—On Thursday evening, January 12, the Rev. Henry Ribton Cooke was ordained minister of the temporary Congregational church lately gathered here. The service was held in the large schoolroom, which is at present

used for Divine worship until a new chapel is built. It was filled by a crowded and attentive congregation. The Rev. Mr. Marshall, of Cambridge Heath, commenced the service, after which the Rev. A. Raleigh said that, instead of the usual discourse explanatory of the principles of Congregational Dissent, a report showing the circumstances under which the Rev. H. R. Cooke had come amongst them, would be read by Mr. Maclean, the secretary of the deacons of Hare-court Chapel, Canonbury. Mr. Maclean then read the report, which stated that in the early part of last year the church at Canonbury appointed a committee of six of its members to co-operate with the pastor and deacons in their endeavours to obtain a suitable minister for Milton-road. Soon afterwards Mr. Cooke was introduced to them, and having preached with much acceptance, the committee at once sought for and obtained power from the church to enter into negotiations with him. The report then stated the terms arranged with Mr. Cooke; their confirmation by the church at Canonbury; that Mr. Cooke had commenced his labours at Milton-road on the first Sabbath in August, 1864; that since then his ministry had been much blessed, fourteen members having been added to the church; and that it only remained for the friends then present, and especially those who statedly worshipped at Milton-road, to approve of what had been done by the committee and the church at Canonbury. The Rev. A. Raleigh then called upon all those present to signify their approval by holding up their hands, which was done unanimously, there not being one dissentient. He then requested Mr. Cooke to signify his acceptance of the ministry conferred upon him, a request which was at once complied with. Mr. Raleigh then proceeded to put the usual questions, the answers to which were of more than ordinary interest, owing to Mr. Cooke having formerly been a preacher among the Wesleyans. Some conscientious scruples, however, both as to their polity and some of their doctrines, had led him to resign his office and retire from that body. The Rev. Dr. Edmond, of the Presbyterian church, Highbury New Park, offered the ordination prayer, and the Rev. A. Raleigh gave the charge, which was founded on 1 Tim. iv, latter part of 15th verse, "That thy profiting may appear unto all." The Rev. H. Allon then addressed the people, founding his discourse on the last three verses of 2 Cor. viii. The Rev. J. Jefferson was prevented taking part in the proceedings by indisposition.

CHILDREN'S MEETINGS.—The second of a series of religious services for children was held on Tuesday evening, at half-past six o'clock, in the Mission Hall, Moor-street, St. Giles's, when about 400 boys and girls, many of them deplorably dirty and ragged, flocked into the building. The service was conducted, as usual, by the Rev. G. W. M'Cree, assisted by some friends. The order of the children was remarkable, the more so as many of those present never go to a Sunday-school. The galleries were filled with parents, who evidently took a profound interest in the meeting, which, according to the plan adopted, lasted an hour.

SITTINGBOURNE.—The Rev. Thomas Cossens has resigned the pastorate of the Free Church, Sittingbourne.

DOVER.—On Tuesday, Jan 17th, a public tea-meeting was held at Dover, by the church and congregation at Zion Chapel, to welcome their new pastor, the Rev. W. Austen S. Smith, formerly of Corsham, Wilts. The large schoolroom was crowded, and interesting addresses were delivered by the Rev. G. L. Newman, of Chatham, and the Rev. Messrs. Ibbsen and P. Ward, of Dover, and other friends.

SOUTHPORT.—The congregation connected with the Baptist church in this town recently held a tea-meeting. The chair was occupied by the pastor, the Rev. A. M. Stalker, who expressed his pleasure at the large attendance, and his thankfulness that, on a review of the nearly four years he had been in Southport, the little church of sixteen had, notwithstanding removals by death, and removals to other towns, almost quadrupled its number, while the congregation was encouraging. Mr. G. Watts, secretary of the Sabbath-school, read a report, indicating increase in the number of scholars, and the establishment of an excellent library. Several ministers and laymen also addressed the meeting. On the succeeding evening there was a tea-meeting of the Sunday-school children, who were addressed by the Rev. J. B. Titeliffe.

CAVENDISH CHAPEL, MANCHESTER.—On the 11th inst., a meeting of the members of the church and congregation connected with this place of worship was held in the large schoolroom, to congratulate the minister, the Rev. Joseph Parker, D.D., on his recent marriage to the eldest daughter of Alexander Common, Esq., banker, Sunderland. James Sidebottom, Esq., occupied the chair. Nearly 700 persons sat down to tea, and the large room was crowded; several hundreds were unable to obtain admission until many of the tables were removed. The proceedings were opened with singing, and prayer was offered by the Rev. R. A. Bertram, after which a resolution congratulating Dr. and Mrs. Parker was moved by Mr. R. Le Mare, seconded by Mr. Pope, deacons; supported by Mr. S. D. McKittrick, and was carried with enthusiasm. The chairman then, in a pertinent and affectionate address, presented to Dr. Parker, in the name of the church and congregation, a testimonial, consisting of an elegant and richly-bound copy of the *Encyclopaedia Britannica*, in twenty-one vols., with a suitable inscription. Also, to Dr. and Mrs. Parker, a massive silver-plated Grecian *epergne* with plateaux, two dessert-stands of the same design and workmanship, beautifully chased and elaborate, and a magnificoent

timepiece, these also bearing a suitable inscription; which were gratefully acknowledged in an eloquent speech by the much-esteemed Doctor. The meeting was addressed by Messrs. G. B. Crickett, John C. Jones, and J. Ward, deacons; Alexander Common, Esq., the father of the bride, and the Rev. W. Shillito, of Sunderland.

HARROGATE CONGREGATIONAL CHURCH.—TEA-MEETINGS.—On Wednesday evening last the church and congregation took tea together in the schoolroom, which had been elegantly and chastely decorated with evergreens in various devices, interspersed with mottoes, flags, and banners, by Mr. C. Thornton and Mr. M. Perkin. About 300 ladies and gentlemen sat down to an excellent repast; and afterwards a meeting was held in the same place, presided over by the Rev. J. H. Gavin, pastor of the church. Addresses were delivered by the rev. chairman, J. P. Clapham, Esq., W. Aked, Esq., Mr. J. Dodgson, Mr. J. H. Place, Mr. Jabez Howell, and other gentlemen. On Thursday afternoon, the parents of the Sunday-scholars, to the number of 150, were invited to tea in the schoolroom, and were there joined by a considerable number of other friends of the church. After tea, the chair was again taken by the Rev. J. H. Gavin, who addressed the meeting, and was followed by J. P. Clapham, Esq., Wm. Aked, Esq., Mr. J. H. Place, and Mr. J. Dyson. Mr. Roworth, the superintendent of the Sunday-school, gave a most pleasing account of its increasing prosperity. The number of the scholars is now upwards of 200, and the schoolroom being more than filled, some of the classes have to be taught in the class-rooms. The meeting was also addressed by the father of one of the scholars, who spoke in terms of thankfulness of the good which had arisen in his own experience from the Sabbath-school. The proceedings at both meetings were altogether of the most gratifying and encouraging character.

Correspondence.

THE TRUST-DEED QUESTION.

To the Editor of the *Nonconformist*.

SIR,—“A Free Churchman” has—unintentionally, I hope—put a construction upon my letter which is not fair. He writes as though I had intimated that, from first to last, the minister to whom I referred had “simply failed to teach the whole truth,” whereas what I said was that he did so “in the first instance.” Before the people took any steps to remove him, the negative character of his ministry had ceased, and they did not retire till he had avowed his Socinian belief. Now, I maintain, if the doctrinal schedule of the trust-deed had contained the orthodox belief on this point, and that deed had been enrolled in Chancery, it would be “absurd” to suppose that any judge in the land would have hesitated, at the request of the trustees, to deprive the heretical minister of his pulpit, especially as he made no secret of his departure from the orthodox belief.

“A Free Churchman’s” reference to the trial of the Essayists is beside the mark. Does he mean to say that if the doctrinal belief in this case had been clearly and consistently defined by the Church of England, the trial would still have failed? If he does there are few, I think, that agree with him. If he does not, then his reference to the case of the Essayists is inadmissible. His suggestion that the trust-deed should provide that at the expressed desire of two-thirds of the members of the church, the minister should be compelled to resign his charge, is good as far as it goes. But he knows very well, I suppose, that the majority of church-members are females, and persons in subordinate situations in life, who from their position are very often incapable of taking independent action in church matters. I have known instances in which one influential person in a congregation has controlled the action of an entire church. Would it be safe to expose our churches, by the adoption of a model-deed, to such a perpetual danger? I think not. Let us have the suggestion of “A Free Churchman,” in connection with the brief summary of doctrinal belief, as proposed by the committee of the Congregational Union, and we shall then possess a model-deed of which we need not be ashamed. I am as much opposed, as a rule, to stereotyped opinions as he can be. But in Christianity there is a speciality which makes an exception to the rule. It is a system of facts and principles which are stereotyped already, and Christian men are not merely truth-seekers, but truth-holders, and it is their duty to transmit it, as far as they may be able, unimpaired to posterity.

I am, Sir,
A CONGREGATIONALIST.

To the Editor of the *Nonconformist*.

SIR,—Surely your correspondent “Free Churchman” must be identical with the “Layman” of this week’s *Patriot*. It is scarcely possible that two thoughtful men can simultaneously have committed the oversight of pleading for the introduction into the model-deed of a clause which is there already—No. 5—giving power to a majority of the church to remove a minister.

Yours truly,
E. B.

To the Editor of the *Nonconformist*.

DEAR SIR,—The principle really involved in the discussion respecting trust-deeds appears to me one of far more importance and of far larger range than most of your correspondents have realised, viz., the moral right to dispose of property so as to make its possession and enjoyment in future generations dependent upon any contingencies we may choose to prescribe.

If this right is a legitimate one, then we all may give our property while living, or bequeath it when we die, on any conditions, and for the support of any opinions or practices which we think correct or beneficial, even to the suppression of witchcraft, or for any other monstrous held in past or present times, and all future generations will be morally bound to respect our wishes, and to see that they are carried out, even as we of this generation shall be bound to respect the wishes and

carry out what we sometimes think the absurd views of the past.

If this right is not a legitimate one, then while it is our duty to give in such a way as we believe will be beneficial, we can have no right whatever to desire to control the disposal of what was once ours, after we have parted with it either by gift or by our death; nor can we have any right to make its future possession contingent upon the holding of particular opinions, however truthful and dear they may have been to ourselves.

I should like to see this subject calmly and efficiently discussed—“The right of individuals to direct the possession and expenditure of property throughout all future generations.” Its discussion, and especially its settlement, would go far to determine the question as to our right to insert doctrinal clauses in our chapel trust-deeds, and it would also aid in the settlement of many other kindred subjects.

Yours sincerely,
JOSEPH NUNNELEY.

Harborough, Jan. 25, 1865.

PETTY AUTOCRATS.

To the Editor of the *Nonconformist*.

SIR,—As one who is very jealous of any infringement of “the liberty wherewith Christ has made his people free,” and resolute to resist being “entangled in any yoke of bondage,” I earnestly deprecate every form of it which has even a tendency to fetter and cramp the free action of our people, or trench upon the broad foundation on which our Congregational Church government rests.

As Congregationalists, we are, in matters of church government, Republicans. One is our Master, even Christ, and all we are brethren. We acknowledge no other headship, and upon our time-honoured and blood-stained banner are inscribed, “Liberty, equality, and fraternity.” We recognise the principle of universal suffrage; every individual member has an equal right to speak and vote upon every matter affecting the common weal, and all authority and official status are in the gift of the people.

This is the theory of Independence deduced from the New Testament; a precious heritage, bought with the blood of our forefathers, and purified in the martyrs’ flame, and to be handed down unimpaired by us to succeeding generations. Practically, however, many of our churches have surrendered their birthright for a mess of pottage; have sacrificed their rights and privileges, and conveyed away their sacred trust; and are in subjection to the dominance of an oligarchy, or the strongly-asserted will of an individual; and their business affairs, instead of being controlled by the suffrages of the whole constituency, are “managed” by one or two prominent officials, who lord it over God’s heritage, and appropriate all its offices of trust and power. This is a growing evil in our denomination, against which I desire to enter my protest, because I attribute to it much of the vacillation and weakness which prevent our churches becoming powers, testimonies, and pioneers of progress, in localities which otherwise are regions of icy coldness and frozen indifference. From this cause, amongst others, many of our churches have almost lost their Nonconformist character, and given an uncertain sound; and hence they have failed to ally themselves with the Liberation and other kindred societies, which have been created and sustained by the healthiest and most vigorous of our churches, and which eminently represent the advanced ecclesiastic Liberalism which ought to be a distinctive feature and characteristic of Congregationalism, and have degenerated into an abject Conservatism, which fears to contend for the truth lest it should tread upon the tender corns of dominant gentility, and whispers its creed with “bated breath and averted head, lest it should be overheard, and slighted by its aristocratic neighbours of the Establishment.

To such an extent do some of our churches bear the “image and superscription” of one man, that their place of worship is usually designated and known by his name (not the minister’s); and there is good reason for this, since they have merged their individuality in him, and can do nothing unless he take the initiative. No claim can be advocated unless the society command his sympathy; no meeting (except the prayer-meeting) be held without his self-constituted presidency; and no topic be mooted which is objectionable to him.

Now, Sir, I contend that not only is this opposed to the principles of Independence, but that it tends to emasculate our churches, to impair their self-reliance, to rob them of their native energy and manliness, and make them mere dependents upon, and echoes of, “the leading man”: and when, in the providence of God, he is withdrawn, the people have been so long accustomed to the go-cart and leading-strings, to think and act by proxy, that they are prepared to submit themselves to the first man who shall assume the dictatorship. Doubtless it is very agreeable to many persons to be saved the trouble of thinking, and planning, and taking action; but nothing good or great ever came from a compromised responsibility, or a delegation of individual liberty and duty. Very often the leader is the man best qualified to lead, and, occasionally, good may result from his prominence and direction. But the loss is greater than the gain; the church is enfeebled and dwarfed, which thus surrenders its functions, or permits an undue assumption of authority, a prescriptive right to, and monopoly of, its offices, and seldom does it occupy a prominent place in contending for “the faith once delivered to the saints.”

The character and temper of the times are not such that Dissenters can afford to jeopardise their freedom, to surrender their individual responsibility, or become mere pawns in the hands of a skilful player. Let our churches arise in the name and strength of God, and assert their independence, and, while rejoiced to maintain the attitude of kindness and good will towards all, let them strenuously resolve to perfect their organisation, and render it increasingly better adapted to compass all the objects of a conservative evangelism within, and an aggressive evangelistic warfare without: and preparatory to laying hold of the pillars of servility and bondage upon which the State-Church edifice rests, let them shake themselves free from the withs which fetter their action.

Yours respectfully,
AMICUS CURIAE.

STORING FOR GOD.

To the Editor of the *Nonconformist*.

SIR,—Your readers may be interested in learning that there is likely to be extensive competition in the pro-

posed prize essays on "Storing for God"; seventy-nine applications for information having arrived from England, Ireland, Scotland, and Wales.

The following testimony to hand this morning needs no comment. All I would ask of everyone is, "try," as this writer did, before you object. To "try" would soon turn the oft-pressed demand for, and then the denounced obligation of, a law, into a cherished privilege; besides solving the apparent differences of writers on the subject:—"I shall always feel deeply grateful to you for enlightening and enlarging my views on the duty and privilege of laying by in store on the first day in the week. I find in the practice, which I have continued since your visit, constantly-increasing pleasure and very enlarged resources for Christian claims, to an extent that I could not have conceived possible before trying the plan. I have found, also, that God's blessing is not withheld when this plan is carried out. I resolved last year to devote a fifth of my income. I found at the close that, in a way I could not have anticipated, my income had increased fully a fifth. I mention this for your encouragement. This is the only plan by which the Lord's treasury can be filled as it ought to be."

The writer, a deacon of a church in Yorkshire, which has raised during the last two years by weekly offerings three times its former income, himself wrought the measures by which this large increase was realised.

Yours truly,

Hackney, January 21, 1865. JOHN ROSS.

"GIVING ON PRINCIPLE."

To the Editor of the Nonconformist.

SIR.—For some years past I have read much on the subject of the duty and privilege of giving—on weekly storing and offering—on giving made pleasant and easy—on the duty of every professing Christian to support according to his means the cause of Christ—and many other kindred subjects; and I confess that, after reading all these, and making due allowance for the noble examples of Christian benevolence we hear of not unfrequently, I do most deeply feel that a lamentable deficiency exists in our churches of "giving on principle."

I recently read in the *Sunday Magazine*, under the title "The poor shall have a share of it," a most interesting account of Mrs. Crossley (the mother of the Messrs. Crossley of Halifax, whose praise is in all the churches). Now I fear it is the absence of that principle of "systematic beneficence" and that feeling of "personal obligation" which was so firmly engrained on her mind and on the mind of her sons, that is the cause of the deficiency to which I refer; and it is, I think, high time that a matter of such vital importance should receive that attention which it deserves from our various county associations, and become a subject for discussion by the officers and members of the Congregational Union. Very closely allied to this evil is another—its twin and of almost if not quite equal importance; I refer to the giving and withholding without judgment and due inquiry. How common a circumstance is it to see a man's name blazoned forth as the essence and soul of liberality in having given an immense sum to one prosperous undertaking which by puffing (*d la Holloway*) has gained its popularity, whilst at the same time he refuses the least help to a struggling minister and people.

So many instances of this kind have recently come to my knowledge that I know the mischief and direful effects it produces, and have been the witness of the deep wounds unwittingly inflicted on many most valued and valuable servants of God—wounds which had the perpetrator himself been the witness of he would have given much to heal.

One instance will suffice. A minister I know, of most devoted earnestness and usefulness, whose church has been more than doubled in number during his ministry of a few years, for the first time in his life waited upon an immensely rich and liberal firm, and besought some trifling assistance to enable him and his people to carry out a project recommended by the whole association to which his church belonged. He stated as his introduction that a brother deacon of one of the firm had investigated his case, and had given him 15*l.*, and wished him to mention his name. Although one of the mildest of men, he was most rudely repulsed, and told that his duty was to attend to his pulpit ministrations, that the Chapel-building Society was sufficient to attend to all such cases, and that as a subscriber to that society he considered his duty discharged. Would you believe it, Sir, that within a few days the member of this very firm who had refused his assistance requested to be allowed the privilege of paying many hundreds of pounds for a site of a new chapel?

Of my own knowledge I can assure you the case I refer to was a most deserving one, to which I most readily contributed 25*l.*, with a promise of further help if the whole project could be carried out. But no, as that devoted minister afterwards told me, the unkind treatment he met with was a complete "crusher," and he durst not ask for help elsewhere, lest a worse fate befall him. Part of the plan was carried out, and he labours on amongst a united although poor people. Many other cases might be given; let the foregoing suffice, and if this letter does but produce discussion and lead to a ventilation of the subject, my purpose will in some measure be answered.

I am, Sir, yours faithfully,

A CONGREGATIONALIST.

A CHAMBER OF COMMERCE FOR LONDON.

To the Editor of the Nonconformist.

SIR.—It is singular that whilst Liverpool, Manchester, Leeds, Bradford, and other places, have their Chambers of Commerce, the merchants and manufacturers of the first city in the empire have no similar means of interchanging opinions and promoting sound views of commercial matters.

In the provinces Chambers of Commerce have undoubtedly initiated many wise measures of legislation, and have largely tended to establish feelings of friendliness and good fellowship among the various classes of the mercantile community.

Now can it be doubted that a metropolitan Chamber of Commerce would be of immense use. Such an association would probably break down the gas monopoly, and other iniquities; it would exercise a salutary check upon the doings of the Metropolitan Board of Works, which the more intelligent members of that body would probably rejoice at; and would, in

fact, be likely to protect the rights of the many against the interests of the few.

Will not the Lord Mayor, the City Members, or some other leading merchants, take the initiative in starting a Chamber of Commerce for London? Let the power of the press be exerted in its favour, and the thing will be done.

I am, Sir, obediently,
JOSEPH A. HORNER.
New Barnet, N., January 24, 1865.

BROOK-STREET REFUGE AND RAGGED-SCHOOLS.

To the Editor of the Nonconformist.

SIR.—May I solicit the favour of your insertion of a brief statement of the claims of the above institution to the practical sympathy of your readers?

Situated in Henry-passage, Henry-street, Hampstead-road, in the midst of a densely-populated district, it is almost unknown, except in its immediate neighbourhood, and the committee find the annual receipts inadequate to meet the expenses. The ragged-schools were established in 1843, and the attendance on Sundays is often 300, and on week-days nearly 100. There are also free weekly lectures to the parents and scholars; a mothers' class, with about forty members; a penny bank, with 700 depositors; a religious service on Sunday nights for the adult poor, conducted by the City Missionary of the district; and a refuge for destitute boys, through which upwards of 500 have passed since its commencement in 1848. It was established, and has been kept open for the past sixteen years, for the purpose of affording a home, not only for those boys who are left orphans or from other causes find themselves thrown penniless and without resources amongst others who, hardened in crime, are ready to lead them in their footsteps, but also to assist those who, having once left the paths of honesty, find the difficulty of regaining their character. Admitted only at their own desire, they are detained by no compulsory means, but solely by the power of kindness; and it is satisfactory to state that there are few who leave, except for the purpose of entering situations obtained by their own or the committee's exertions. There is accommodation for thirty-four, but owing to the state of our funds we are unable to admit more than eighteen. A fever introduced by some new-comers last spring, caused an additional expense of upwards of 40*l.*, and it was with the hope that many of your readers will inquire into and kindly assist this institution that I am induced to lay this simple statement of facts before them, feeling sure that, when they learn that while the expenses during the past nine months have been 34*l.*, the receipts have only amounted to 20*l.*, thus leaving, with a debt from last year of 58*l.*, a total deficit of 20*l.*, the help we are so urgently in need of will not be withheld.

Any donations may be paid into the account at our bankers, Sir S. Scott and Co., Cavendish-square, or will be thankfully received and acknowledged by yours respectfully,

T. E. WAY, Hon. Secretary.
29, Wigmore-street, W., Jan. 16.

THE CIVIL WAR IN AMERICA.

The Australasian brings advices from New York to Jan. 11th.

Mr. Blair, senior, has been passed through General Grant's quarters to Richmond, having a safe conduct from the Confederate Government. He went, however, unofficially, and no important results were anticipated. The *Tribune* says Mr. Blair was not empowered to make peace, but was authorised to ascertain whether a true peace was obtainable. A Washington correspondent says that Mr. Blair will propose pacification founded on the basis of the return of the rebellious States to the Union; but no hope was entertained that he would be successful. Many of the leading Republicans in Congress approve the mission. The *New York Times* opposes the mission, and says no possible good can result from the mission, for to treat with President Davis for peace would be to recognise the nationality of the South. The Richmond papers generally oppose the visit of Mr. Blair.

By order of the President, General B. F. Butler had been removed from his command, and ordered to report to the War Department by letter from Lowell, Massachusetts (his native place). The despatch announcing Butler's removal says that the ostensible charges against him are connected with the Dutch Gap Canal and the *fiasco* at Wilmington; but that it has also been Butler's "misfortune" to have appointed irresponsible persons to positions of importance, and that other charges have accumulated against him, embracing arbitrary and illegal use of power in causing arrests and in inflicting unmerited punishments. Butler had been ordered to transfer all Government moneys and property in his possession to Major-General O. C. Ord, who was appointed his temporary successor.

The military situation before Richmond and Petersburg remained unchanged. The weather and the condition of the roads prevented any important movements, and hostilities for the present were confined to the usual picket-swing and an occasional exchange of shells by the opposing batteries. The work on the Dutch Gap Canal had been indefinitely postponed.

A despatch from Washington says it was rumoured that General Lee had been placed in command of all the Confederate armies, and immediately determined to put Beauregard in command of the defences of Richmond, intending himself to proceed to South Carolina to concentrate the Confederate forces in that quarter for the purpose of confronting Sherman in his proposed movement northward. Sherman's movements were said to be considered by Lee as more important than any Grant can possibly make upon Richmond in four months.

The editor of the *Louisville Journal* reports that the authorities were fully resolved on arming 200,000

of the slaves. The New York correspondent of the *Times* says it is apparent, from indications, that the Southerners are willing to purchase their able-bodied slaves, to cope with the able-bodied black regiments of the North, at the price of liberty for themselves and their families, and the additional rewards of farms of their own to cultivate at the expiration of the war. He affects to believe that on the 4th of March next, or shortly afterwards, Mr. Lincoln will, in furtherance of this foregone conclusion, be formally recognised by France and England as President of the several States represented in the Electoral College, and of no other, and that the successors to the vacant posts lately occupied by Lord Lyons and M. Mercier will be accredited to Washington with that limitation.

General Hood reports from Corinth on the 26th ult. that his army had recrossed the Tennessee without material loss since the battle before Nashville. It was said that he had from 20,000 to 25,000 men when he crossed the river. He was to reorganise at Meridian or Tuscaloosa. It is estimated on the Federal side that Hood lost 10,000 prisoners, sixty-one pieces of artillery, and seventeen general officers in his Tennessee campaign. His rear was very splendidly covered by Forrest and his large cavalry force. According to Southern papers, Hood captured an entire brigade, while Forrest is claimed to have captured a brigade of cavalry and 600 wagons. Forrest had been made a lieutenant-general. General Lyon, who had recently been operating in Kentucky with a detachment of Hood's troops, is reported to have been driven from that State, and to have retreated through Tennessee to rejoin Hood, after having captured a company of Federal cavalry at McMinnville and destroyed a portion of the Chattanooga railroad. Forrest was still at Russellville, Alabama. Confederate accounts deny the Federal reports concerning the disorganised condition of Hood's army, and claim that Hood inflicted severe punishment upon the Federals, who were in consequence unable to pursue at a greater average rate than five miles per day.

The Federal General Grierson reports that his command struck the Mobile and Ohio Railroad on the 27th ult., five miles below Corinth, and utterly destroyed the road to below Okolona, together with twenty-nine bridges, thirty-two cars, and 300 army wagons. This is serious news for Hood's defeated army.

General Thomas has selected Eastport, in Northeast Mississippi, and not Florence, as his new base of operations. He is here in direct communication with Cairo both by rail and river, and with Memphis by rail. It was thought his object would be to sweep through Mississippi and Alabama, and to capture Mobile, Montgomery, and Selma. But whatever it may be, it is thought he will effectually prevent Hood from going off to the east after Sherman. He is said to have 40,000 men.

Richmond papers of the 5th instant confirm the report that Hardeville, on the Charleston and Savannah Railway, twenty miles from the latter city, had been captured by Kilpatrick. Sherman's main army was concentrating there. Richmond papers assert that Sherman's objective point is Branchville, at which point the Charleston and Savannah Railroad and the Augusta road meet. Deserters report that the Confederates are making extensive preparations to hold Branchville, and that engineers left Richmond immediately after the capture of Savannah to fortify the position.

The *Daily News* correspondent says he fears the war in South Carolina will assume a character of great atrocity, and resemble a French razzia more than anything else.

The South Carolinians know well they have no mercy to expect, for I believe Sherman himself shares the feeling of the troops—and they will consequently, what is left of them, defend themselves à outrance, and will be treated accordingly. But Sherman is not a man to allow his feelings to influence his plans, and you will probably hear by the next mail of his advance on Augusta, which he will reduce without much trouble.

I am informed on good authority that Sherman now masters 63,000 men, including Foster's force, and all in the finest condition, both physical and moral. It is not probable that Beauregard can, by any exertions he may make, oppose 20,000 trained soldiers, and the militia are not worth mentioning, as it has been proved that they do not count in a collision with such troops as Sherman's.

The destruction of the Albany and Gulf Railroad is said to deprive Lee's army of large supplies of cattle heretofore received from Florida over that road.

Wilmington despatches of the 4th state that all Butler's artillery and horses were thrown overboard to relieve the transports during the gales on the 21st and 22nd. The entire fleet, excepting the disabled vessels, had left Beaufort for Fortress Monroe.

Operations against Wilmington are, it is said, to be immediately resumed, and a strong co-operative column, under the command of General Terry, was to march overland from Newbern, and attack the city in the rear.

The Richmond *Sentinel* of the 2nd publishes details of the recent repulse of the Federal gunboats in the Roanoke river, at Fort Branch, North Carolina. It is stated that several of the gunboats were blown up by torpedoes, and that among the vessels so destroyed was the *Otsego*, carrying fourteen eleven inch guns, and manned by a crew of 300 men, besides carrying an equal number of infantry on board. Only sixty are said to have been saved from the wreck, and the entire Federal loss is stated at 1,000 men.

Richmond papers announce the death of General Price, of Missouri notoriety.

Arkansas advises state that General Reynolds had ordered the evacuation of Forts Smith and Van Buren, but that by order of the President those points were to be reoccupied.

The enforcement of the passport system has nearly put an end to the travel of Americans in Canada. The passenger trains on both the Grand Trunk and Great Western Railroads were running nearly empty west of Toronto.

The blockade-running business, says the *Index* correspondent from Nassau, has ceased to be profitable.

It is rumoured that Mr. Fessenden will be appointed to succeed Mr. Dayton as Minister at Paris.

Mr. Fessenden has asked a loan to enable him to issue 200,000,000 dols. more in the form of Seven-Thirties.

THE FEDERAL CONGRESS.

In the House of Representatives the Senate joint resolution to amend the constitution so as to abolish slavery had been taken up and debated at length, without result. The proposed amendment had encountered much less opposition from the Democratic members than was expected. The *Tribune*, however, does not think that the required two-thirds vote will be obtained.

A much-needed reform is being carried through Congress :—

By the constitution of the American States, no person holding office can be a member of Congress. The rule has been found so inconvenient that a bill is now in progress, and has passed through committee, providing that the executive departments, and with them the Secretary of State and the Attorney-General, shall be entitled to occupy seats in the House of Representatives, and participate in debate upon matters relating to the business of their respective departments; and, further, that it shall be their duty to attend every Monday and Thursday, immediately on the opening of the sitting, in order to give information in reply to questions of which notice may have been given. One reason in favour of the bill stated by the committee to which it was referred is this :—“That the influence of the executive department upon the Legislature, whatever it may be, should be open, declared, and authorised, or other than secret, concealed, and unauthorised.”

Other matters of interest had been before Congress. A resolution of thanks to General Sherman and his army was passed by the Senate on the 6th. In the House of Representatives a joint resolution of thanks to General Sherman and his army was also unanimously adopted. A proposition was before the House to create another Lieutenant-General. Grant's friends are said to be indignant. The Federal Senate at Washington had passed a resolution inquiring as to the expediency of selling the cotton captured at Savannah, and dividing the proceeds among Sherman's troops. A joint resolution freeing the wives and children of coloured soldiers who have been slaves was adopted, after a spirited debate, by a vote of twenty-seven against ten. The Foreign Committee of the Senate were considering the question of giving notice to England of terminating the treaty which allows each Government but one vessel on the lakes.

ANTI-SLAVERY PROGRESS IN KENTUCKY.

Resolutions were introduced into both Houses of the Kentucky Legislature on the 6th, declaring for the immediate abolition of slavery. Governor Bramlette, in his message, recommends the gradual emancipation and ultimate removal of the slaves, and rejoices over and thanks General Sherman and Thomas for their victories; denounces the unwarrantable arrest of Colonel Walford and Lieutenant-Governor Jacob; says that his object in attempting to regulate the enlistment of slaves was not to save the institution, but the people of Kentucky from an unnecessary burden in its accomplishment; and declares that Kentucky has furnished nearly 76,000 soldiers to the United States army.

CONFEDERATE OPINION.

A majority of the committee in the North Carolina Legislature had adopted a report for the appointment of Confederate Commissioners to seek an honourable peace in co-operation with President Davis. “It is not proposed (it is said) that these commissioners derive any powers from the States, but only that they be tendered by the President for a peace conference, he giving to them such powers and instructions as he may deem necessary and proper.”

A remarkable article appeared in the *Richmond Sentinel*, Jan. 2nd, said to express President Davis's personal views, if it was not written by himself. It says that “a thousand prejudices, a thousand consecrated dogmas, are ready to be yielded at the bidding of necessity,” and then proceeds :—

Let the Government determine what it needs and what it can use, and if it be our lands, our houses, our negroes, our horses, our money, ourselves, it must have them. Strange that we should cling most tenaciously to what is of least moment! Strange that we should give ourselves and grudge our property! Our patriotism must lay aside such selfishness.

The article goes on to say :—

The clouds that have thickened over us admonish us of the possibility that the time may come when statesmanship, if it cannot deliver us, must at least secure to us the utmost palliation of our misery. If it cannot save, it may at least save us from the Yankees.

We lately published from a thoughtful correspondent a suggestion that, in the event of being unable to sustain our independence, we should surrender it into the hands of those from whom we wrested or purchased it—into the hands of Britain, France, and Spain, rather than yield it to the Yankees. From the favour with which this suggestion has been received we are sure that in the dread event which it contemplates our people would infinitely prefer an alliance with European nations on terms as favourable as they could desire in

preference to the dominion of the Yankees. We speak of them not out of gloomy forebodings, but simply as a man in health speaks of his will.

What we ask now in the name of the people, is that the Government strain every energy and develop every resource for the public defence. Remember that to hold back anything is not to save it. The only question is, Shall we have the use of it, or shall our enemies? Such a question leaves no room to hesitate. Upon such efforts and such devotion heaven will surely send its blessing. But if misfortune should still pursue us, and our hopes all fail, let us have the election of throwing ourselves into the hands of those who are cold and indifferent rather than fall under the yoke of malignant enemies raising the wolf's howl for our blood.

The *Richmond Enquirer*, in noticing this article, laments that at the outset of the contest the leaders of the secession movement did not give to the world a formal declaration of the causes of the separation corresponding to the Declaration of Independence which preceded the Revolutionary struggle. It fears that it may now be too late to remedy this omission, and it concludes thus :—

These States ask recognition from the nations of the world—these States believe they are justly entitled to that recognition as a right; but the nations of Europe will not yield us that recognition, because they believe we have rushed into war merely for negro slavery. This is the belief of the great mass of the European people.

If we would reap the rich blessings to which our heroic struggle entitles us, if we would crystallise that admiration into acts of aid and comfort, we must convince the world that we are fighting for the self-government of the whites, and not for the slavery of the blacks; that the war has been forced upon us by our enemy for the purpose of spoliation and subjugation; that the freedom of the negro was no part of the purpose of our enemy, but that commercial vassalage and dependence prompted and impelled this cruel war.

If it be necessary to convince the world that we are fighting for the self-government of the whites, that we should liberate the negroes, and if that liberation can be made to secure our recognition and the guarantees of England and France to our independence, we believe that the people of these States would not hesitate to make the sacrifice. In such a light only do we understand the declaration of the *Richmond Sentinel*.

If France and England will enter into a treaty with these Confederate States, recognising our nationality and guaranteeing our independence upon the abolition of slavery in all these States, rather than continue the war we should be prepared to urge the measure upon our readers. We believe such a proposition would be favourably regarded and acted upon by those nations, and it ought to be made to them.

The same paper urges the Government to secure a monopoly of blockade-running.

All the *Richmond* papers seem to be depressed. The *Richmond Examiner* speaks in a leader of the “thin and wasted line of Lee's immortal veterans,” and advocates taking away the right of Mr. Davis to exempt from military service as the only chance of recruiting them. “If we suffer that line to waste away too far,—then come deluge and chaos, and (for us) the end of the world.”

The *Richmond Examiner* says the *Sentinel's* counsels as to emancipation and dependence upon foreign Governments are due to a panic which there is nothing to justify.

Later accounts in the *Sentinel* take a more cheerful view.

The Committee on Finance of the Virginian Senate were directed to inquire and report “what action, if any, be necessary by the General Assembly to protect the bonds of the Commonwealth from ruinous taxation by the Confederate States Government.”

SAVANNAH.

The New York correspondent of the *Spectator* writes :—“Savannah merchants have sent on money to pay their debts, now more than three years overdue, and they send United States Treasury notes. Those who cannot pay all pay part. Ships loaded with goods are all ready to put to sea upon the reception of permits. An agent of the city is here to buy food, partly for sale to those who can afford to buy, and partly to be given to the poor; for it appears that there is little food there except rice, although of that there is profusion. This agent receives hearty and generous co-operation among the vindictive and bloodthirsty Yankees. But beside all this there has been public and official action ending in an acceptance of the amnesty proclamation and a submission to the Government. On the 27th of December a memorial signed by more than a hundred prominent citizens of Savannah, some of whom are known to me as having been active Secessionists, addressed a memorial to the Mayor, asking him to call a meeting of the people for the consideration of their present and future welfare. The meeting was called for the next day, and the Mayor took the chair. Of the proceedings the following preamble and resolutions are sufficiently important to be given here in full :—

Whereas, by the fortunes of war, and the surrender of the city by the civil authorities, Savannah passes once more under the authority of the United States; and, whereas, we believe that the interests of the city will be best subserved and promoted by a full and free expression of our views in relation to our present condition, we, therefore, the people of Savannah, in full meeting assembled, do hereby resolve, That we accept the position, and in the language of the President of the United States, seek to have “peace by laying down our arms, and submitting to the national authority under the Constitution,” “leaving all questions which remain to be adjusted by the peaceful means of legislation, conference, and votes.”

Resolved, That laying aside all differences and burying bones in the graves of the past, we will use our best endeavours to bring back the prosperity and commerce we once enjoyed.

Resolved, That we do not put ourselves in the position of a conquered city asking terms of a conqueror, but we claim the immunities and privileges contained in the proclamation and message of the President of the United States, and in all the legislation of Congress in reference to a people situated as we

are; and while we owe on our part a strict obedience to the laws of the United States, we ask the protection over our persons, lives, and property recognised by those laws.

In addition to these resolutions, there were three others, one requesting the Governor to call a State Convention to enable the people to decide whether they wished the war to continue longer; one thanking General Sherman's lieutenant, General Geary, for his urbanity and kindness shown as military commander of the post, and asking that he be continued in command; and one directing that a copy of these resolutions be sent to the President of the United States, the Governor of Georgia, General Sherman, and to the Mayors of Augusta, Macon, Columbus, and Atlanta. A copy was not directed to be sent to Mr. Jefferson Davis, President of the “so-called” Confederate States.

The *Richmond* papers assert that only a few persons, seventeen in all, were present at the meeting at Savannah at which these resolutions were passed. Be that as it may, some of those whose names are given as having been present, including the Mayor, were formerly prominent Confederate leaders in Savannah.

THREE MONTHS OF CONFEDERATE LOSSES.

Some industrious statistician has been compiling tables to exhibit what fruits the Federal successes have borne during the last three months. Here are some of the figures :—

CANNON CAPTURED.

Oct. 17—In Shenandoah, by Sheridan	4
” 19—Near Winchester, by Sheridan	50
” 22—At Little Blue River, by Pleasanton	2
” 25—At Big Blue River, by Pleasanton	8
” 28—At Norristown, Tenn., by Gillem	5
” 29—At Plymouth, N.C., by Navy	35
” 11—At Decatur, Alabama, by Thomas	4
Nov. 24—At Jackson, Miss., by Canby	2
” 30—At Stony Creek, by Gregg	2
” 15—Dec. 13—In Georgia, by Sherman	30
Dec. 17—In Tennessee, by Thomas	61
” 21—At Savannah, by Sherman	150
	—
Total guns	354

PRISONERS CAPTURED.

Oct. 19—Near Winchester, by Sheridan	2,000
” 22—At Little Blue River, by Pleasanton	200
” 25—At Big Blue River, by Pleasanton	1,000
” 27—Near the James, by Grant	1,910
” 29—Near Decatur, Alabama, by Thomas	130
Nov. 24—Near Jackson, Miss., by Canby	170
” 30—Near Stony Creek, by Gregg	190
” 15—Dec. 13—In Georgia, by Sherman	4,000
” 15—Dec. 12—In Georgia, by Sherman, negroes	7,000
” 30—At Franklin, by Thomas	1,500
Dec. 15—17—In Tennessee, by Thomas	9,000
In various fights in Virginia, Florida, Louisiana, East Tennessee, and Kentucky	1,700
	—
Total prisoners captured	28,000

To effect these captures the Federals have not lost over 2,000 prisoners, while the Confederates have taken but six cannon, which they were fortunate enough to get possession of when they defeated Gillem in East Tennessee. Then the following list of Confederate generals put *hors de combat* is wonderfully large :—

In Virginia, Generals Dearing, Ramseur, Battle, and Conner	4
In Georgia, Eastroll and Harrison	2
In Tennessee, Generals Cleburne, Williams, Adams, Gist, Strahl, Granbury, Brown, Carter, Manigault, Cockerill, Scott, Gordon, Jackson, Smith, Johnson, Quarles, and Buckner	17
In Missouri, Generals Marmaduke and Cabell	2
	—
Total	25

Of the Federal generals, but one (General Bidwell) has been killed, and four, Ricketts, Wright, Grover Stanley, and Bradley, have been wounded. All of these, too, are rapidly recovering from their wounds. The injury inflicted upon the Confederates on account of railroads destroyed is far from insignificant. General Sherman completely broke up two hundred miles of lines in his famous march through Georgia, and that he did it effectually is evident from the fact that Beauregard officially states that he had not received any communication from Hood between December 3 and December 30, nearly four weeks. In Mississippi the raids made under Canby's orders resulted in the destruction of thirty miles of road. Stoneman and Burbridge tore up twenty miles in South-west Virginia, and Gregg and Warren destroyed thirty-five miles south of Petersburg, making an aggregate of 285 miles. Sherman is said to have burned 25,000 bales of cotton in his march through Georgia, and at Savannah he captured 30,000 more—a loss to the Confederates of thirty million dollars in Federal funds. Fifteen railroad trains have been captured and destroyed during the same period, and a large number of engines have been seized or disabled. This is certainly a curious statement of itself, and to the catalogue must be added the spoiling of the famous salt and lead works in West Virginia, the loss of which, according to the Confederates themselves, is a severer blow than the fall of Richmond would have been. Time alone can prove how much of a drain up in the actual strength of the Confederates these extensive losses will be.—*Daily Telegraph*.

FEDERAL FINANCE.

Mr. Goldwin Smith writes to the *Daily News* :— I went to America convinced that amidst so much that was truly great, the financial administration was the weak point; and I have returned with that conviction terribly confirmed. The root of the mischief, I venture to think, is the Legal Tender Act. From the Legal Tender Act it was but a natural step to the proposal made by a member of the Finance Committee, in unconscious imitation of the Reign of Terror, for forcing

greenbacks up to par by penal legislation. The advocates of the Legal Tender Act are loud in their praises of a national paper currency. But the Legal Tender Act and a national paper currency are, as a single glance at the financial facts of Europe might show, quite distinct things, having no necessary connection with each other. And it is to be remembered that the smash of a local "wild-cat bank" is, at worst, a local evil; whereas, if the national exchequer becomes a "wild-cat bank," and smashes, the evil will be universal. Within no long time it will be confessed that the Legal Tender Act was the most wasteful, as well as the most unfair in its incidence, of all imaginable systems of taxation. If you touch upon the subject in America, the common answer is, "You cannot talk; you suspended specie payments and made notes a legal tender yourselves." Satisfied as they are apt to be with this retort, Americans do not inquire what were the economical and financial effects, immediate and ultimate, of a measure which, though anterior to the general diffusion of knowledge on economical subjects, was opposed by the most enlightened and upright economists of the time. Nor do they reflect that as our war was waged to a great extent abroad, and by means of subsidies to foreign Powers, it was necessarily carried on partly in gold.

The melancholy part of the matter is that the people demanded nothing of this kind. The people were ready for a sound and vigorous system of taxation, which would have sustained the public credit and enabled the Government to borrow what it needed in gold at a reasonable rate. In this and in other matters the people are leagues in advance of the politicians who, bred under an evil system, are the last to feel the influence of a great national regeneration. The American nation is a gallant horse if it had but a more gallant rider.

Americans have hitherto lived in blessed ignorance of taxation and finance. The consequence is a state of mind upon economical and financial subjects—not among the great merchants and chiefs of industry, who are, of course, most intelligent, but among the politicians and the mass of even educated men—which your correspondent terms "empirical," and which he justly says is passing from empiricism into science by a somewhat expensive process. No fallacy (in European estimation) is too exploded, no fancy too chimerical to find acceptance and do mischief. The vague notion prevails that America, shooting a-head of the timid finance of the Old World, has triumphantly dispensed with a specie currency, though the greenback bears upon its face the flattering promise to pay specie, from which it manifestly derives its whole value.

Court, Official, and Personal News.

The Prince and Princess of Wales arrived in London from Sandringham on Thursday. After spending the night at Marlborough House, they proceeded on Friday to Osborne on a visit to the Queen.

On Saturday the Princess Louise was confirmed in Whippingham Church by the Archbishop of Canterbury. The service commenced with a hymn. The Archbishop then performed the ceremony, and another hymn was sung, after which the Archbishop delivered a charge. The following were the words sung:—

1. Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing spirit art,
Who dost Thy sevenfold gifts impart.

Thy blessed union from above,
Is comfort, life, and fire of love;
Illumine with perpetual light
The dulness of our blinded sight.

Anoint our hearts, and cheer our face
With the abundance of Thy grace;
Keep far our foes, give peace at home,
Where Thou art guide no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but one,
That through the ages all along,
This theme may be our endless song.

Praise to Thy eternal merit,
Father, Son, and Holy Spirit!

2. O happy day that fixed my choice
On Thee, my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad.

O happy bond that seals my vows
To Him who merits all my love,
I'll praise Him in His sacred house,
And gladly to His altar move.

High Heaven that heard the solemn vow,
That vow renewed shall daily hear,
Till called at last from all below,
I bless in death a bond so dear.

The Prince and Princess of Wales, after paying a visit of about three weeks to her Majesty at Osborne, will proceed to Frogmore Lodge, Windsor.

A Cabinet Council was held on Saturday at the official residence of the First Lord of the Treasury in Downing-street.

The Right Hon. B. Disraeli has issued cards of invitation for a dinner, at his residence, Grosvenor-gate, to a party of members of the House of Commons, on Monday, the 6th of February.

The *Globe* authoritatively contradicts the very absurd rumour that British troops were about being despatched to Canada in anticipation of a war with America.

Cardinal Wiseman is dangerously ill. The Roman Catholics are raising subscriptions to present him with an altar service of pure gold.

The *Paris Union* gives currency to a rumour lately buzzed about the clubs, that Lord Granville is to marry the Princess Anna Murat.

A letter from Coburg states that Queen Victoria, the King of the Belgians, and all the Royal family of England will arrive there in May next, and that the betrothal of the Princess Helena with the Hereditary Grand Duke of Saxe-Weimar will then take place.

The Earl of Derby will give a full-dress dinner on the 6th of next month at his mansion in St. James's-square.

Mr. Charles Livingstone (brother to Dr. Livingstone), who has been appointed consul at Fernando Po, was formerly minister of a Congregational Church in Plymouth, Massachusetts.

The *Athenaeum*, writing on the report that a baronetcy had been conferred on Mr. Tennyson, says:—

Of course no reader of the *Athenaeum* will suppose that we referred to the rumours—current in the papers for many past weeks—without making inquiries on the subject. Our information was ample and precise; and although we are aware that progress in the matter is for the moment delayed, we still think it likely that her Majesty's desire to put her favour to the great poet into visible and permanent shape will end in the Laureate becoming Sir Alfred Tennyson, Bart.

Postscript.

Wednesday, January 25, 1865.

LATEST FOREIGN NEWS.

In the Lower House of the Austrian Reichsrath yesterday, the Finance Committee proposed that the deficit in the Budget of 1865 should not be allowed to exceed 25,000,000fl. Five Ministers who were present declared that they had no authority to express the views of the Government on such a resolution, and that they must first refer the matter to the Council of Ministers.

In yesterday's sitting of the Upper House at Berlin, the Address in reply to the Speech from the Throne came on for debate. Herr von Bismarck declared constitutional rule to be based on a compromise, especially in Prussia, where there are side-by-side three Estates with equal powers. The Chamber of Deputies, by its resolution of September, 1862, had abandoned the path of compromise, and the present Government on its entry into office found a conflict already in existence. The Minister further said:—

The Chamber of Deputies asks that this conflict should be ended by an alteration of the present organisation of the army. This is impossible. As regards foreign policy, a premature statement of the intentions of the Government in reference to pending questions is also impossible. I can only state that the interests of the country will be maintained. The blood of our soldiers will not have been shed in vain. The public press and the Chamber of Deputies have reproached the Government with having entered into an alliance with Austria. On this question the future will throw a clearer light. Any other course of policy would have made the late war a war between the Federal Diet and Denmark. The former would have entrusted to us the conduct of the war, but would not have taken into consideration our plans for the organisation of the Duchies, as does Austria, who is friendly to us. The conduct of the war would then have been limited to the Prussian army, and to auxiliary bands of irregular troops. (Cheers.) The struggle was really one between slavery and freedom, and he could not see that the Confederacy had shown signs of being able to establish upon lasting foundations the empire which it had shadowed forth to the world. He was not about to make any predictions, but he was there to state that her Majesty's Government were disposed now, as they had been, to observe a strict and impartial neutrality between the belligerents. (Cheers.) He trusted that at the termination of the war we might see relations of permanent friendship established between this country and the United States, and that the emancipation of the slaves might be one of the consequences of the fearful struggle. (Loud cheers.)

A vote of confidence in the right hon. member was passed with acclamation.

INSPECTION OF CONVENTS.—A meeting on the inspection of convents will be held in St. James's Hall, Piccadilly, on Tuesday, the 14th of February, in the evening.

THE WEATHER AND THE PARKS.—On Monday night a sudden change in the weather took place, and although it remained very cold, the thermometer registering 8 degrees below freezing-point, a fall of snow took place, which was followed early on Tuesday morning by a cold thaw. This change had the effect of rendering the ice on the waters in the various parks so rotten as to preclude even the most infatuated lovers of skating from venturing upon it, and the ice-men's only occupation was to prevent foolish boys from attempting to run along the edges of the ice attached to the beach. The thermometer at noon on Tuesday stood at 40. In the evening a drizzling rain set in, and there was every indication of a break up of the frost for the present.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day, the arrivals of home-grown wheat were very moderate. The trade, however, ruled far from active; nevertheless, selected parcels were in steady request, and such commanded Monday's prices. Inferior qualities moved off slowly, but at late rates. Only a moderate supply of foreign wheat was on the stands, yet there was a great want of animation in the trade, the demand being chiefly confined to good and fine descriptions, which changed hands to a limited extent, at Monday's currency. Floating cargoes of grain were in steady price, although the demand for them ruled inactive. There was a tolerably extensive supply of barley on sale. Good and fine malting qualities were scarce, and sold readily, at full late rates. Inferior barley met a dull inquiry, at about previous quotations. The malt trade was steady at late prices. About an average supply of oats was on sale, and nearly all descriptions were in steady request, at full quotations. Beans were dull, at late rates. Peas were unaltered in value from Monday; but the demand for them ruled inactive. Most descriptions of flour were in steady request, at late prices.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	490	1,770	1,530	3,310	150
Irish	—	—	—	—	—
Foreign	550	920	—	21,190	770 sacks

Hurst Castle, on the Solent, is now completely isolated at high water, owing to a breach of the sea during the late gale.

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The Nonconformist.

WEDNESDAY, JANUARY 23, 1865.

SUMMARY.

AGAIN there are irresponsible efforts in favour of peace in America. Mr. Blair has been allowed by both Governments to proceed to Richmond as a volunteer pacifier, but without any powers from the President at Washington. Such movements may be held to indicate the humane feelings of Mr. Lincoln, and nothing more. They are ridiculed by the Richmond papers, which are far as ever from advocating any course tending to reunion with their hated foes. But the Confederate journals are unusually depressed at the prospects of the future. The *Sentinel*, President Davis's own organ, elaborately argues in favour of a French and English protectorate with emancipation, in preference to submission. The *Examiner* also advocates the abolition of slavery as the only means of obtaining European recognition. The Confederates are fast coming to an agreement on the policy of arming the slaves to supply the lack of men in their armies. So serious is the exigency that President Davis has abandoned the control of military operations, and General Lee has been made commander-in-chief.

Whatever the vicissitudes of the war, there is no pause in the social revolution which is steadily progressing in America. The final triumph of General Thomas in Tennessee has had an important effect upon the great State of Kentucky. Governor Bramlette, echoing the decision of the local legislature, has delivered a message recommending a gradual emancipation of the slaves; and ere long Kentucky, like Maryland and Missouri, promises to become a Free State by its own act. It only anticipates by a few months the vote of Congress by the required two-thirds majority in favour of the abolition of slavery throughout the United States.

The downfall of General Butler as a military chief, after the blundering incapacity he has shewn on the James River and at Wilmington, is probably final. The war on both sides will now be conducted by professional officers. The Federal arrangements for the spring campaign are now nearly matured. Grant will apparently remain inactive, content to paralyse and shut in his great antagonist and his powerful army around Richmond and Petersburg. With Eastport, on the border of Alabama and Mississippi, for a new base, Thomas is to use his augmented forces to prevent Hood from advancing into Georgia, and if possible to capture Mobile and Montgomery. Sherman with his 60,000 veterans is already far advanced into South Carolina, and threatens either Augusta or Charleston. There is apparently no force adequate to oppose him in the field. On both sides—such is the bitterness of feeling arising from the ultra-secession tendencies of this State—the war is likely to be carried on in South Carolina with unexampled ferocity.

Issue has now fairly been joined between the King of Prussia and the Chamber of Deputies. The latter have declined to adopt an address in response to the royal speech, on the ground that it would only aggravate matters. Herr Bismarck, on behalf of the Government, has announced in the Upper House, which has passed the budget without alteration, that King William will consent to no compromise on the question of military organisation, and

that, as the Constitution consists of three equal estates, it was not likely that the Lower Chamber would prevail. The Minister of the Interior sarcastically advises the Deputies to select another test as to the extent of their constitutional power—viz., the right to vote the budget. But that right is also claimed by the Upper Chamber—so that, without some constitutional changes, the deadlock is likely to continue. The Prime Minister declines to state the present position of the Schleswig-Holstein question, beyond giving an assurance that the blood of Prussian soldiers will not have been shed in vain. There is no doubt that Prince Frederick Charles has come to some secret arrangement with the Kaiser at Vienna without the intervention of diplomats on either side. It is hardly doubtful that Prussia will in fact, if not in form, secure the Duchies for her own behoof.

Italy has just escaped a dangerous crisis. The report of the Committee on the Turin disturbances and loss of life caused the greatest sensation, and promised some exciting Parliamentary scenes. But in the Chamber of Deputies on Monday Baron Ricasoli, after pointing out the danger of such discussions, proposed to pass to the order of the day. In spite of clamorous protests from the party of action, the motion was carried by 140 to 67 votes. The Italian Parliament has ample work to occupy its attention, including the budget, which still shows a deficit of nearly five millions, and the question of secularising the monasteries. The Italian bishops refused to allow Government inspectors admission to these establishments, and the Minister of Public Instruction has told them that, in case of continued refusal, these seminaries will be declared the property of the Crown or of the communes. Thus, says a letter from Turin, "it is war to the knife between the old priestly party and young liberal Italy."

Various members are making haste, before this Session opens, to pay their accustomed visit to their constituents. The speech of Mr. Milner Gibson, as a Cabinet Minister, will naturally excite the greatest curiosity. In his address at Ashton-under-Lyne yesterday, the President of the Board of Trade dwelt at great length upon those topics which related to his own department, and stated many facts to indicate that the prohibitive system of Europe, under the influence of the example of France, was beginning to give way. The merit of having begun this beneficent revolution was justly claimed for Mr. Cobden. Mr. Gibson, like all Liberal speakers of late, threw the responsibility of the failure of Reform measures on the apathy of the public, and recommended the electoral body to give its earnest support to such a measure as would, at least, have the result, to a certain extent, of extending the political power of the unenfranchised working industry of this country. The right hon. gentleman made one important revelation. There have been vague rumours that the Government might be disposed to deviate from their attitude of neutrality in the American war. But Mr. Gibson not only expressed his own opinion that the Southern Confederation had shown no signs of being able to establish upon lasting foundations the empire which it had shadowed forth to the world, but authoritatively declared that her Majesty's Government were disposed now, as they had been, to observe a strict and impartial neutrality between the belligerents. This statement may be accepted as a reply to the suggestion of a European protectorate by the Richmond journals.

MR. BRIGHT AT BIRMINGHAM.

MR. BRIGHT is so sure to hear of his faults, or, at any rate, of what his political adversaries consider his faults, that we deem it quite unnecessary to analyse his speech at Birmingham, as perhaps we might do if we had to pronounce judicially on its merits. Every public man has his idiosyncrasy—his own laws of thought, his own modes of utterance, his own style of action—and, after he has served the public for twenty years, must be accepted or rejected for what he is and does. We know none, we do not expect to know any, to whom exception might not be taken on account of some feature in his character, or some defect in his manner of doing things. But we do not hesitate to avail ourselves thankfully of such aid as he may be pleased to give to the right and the true. No man is equally competent for all offices. One excels in the wisdom of his counsels, one in the cleverness of his tactics, one in rousing a people when they are inanimate, one in restraining and guiding them when they are roused. We have no right to expect that each should exhibit the highest qualifications of all, or to criticise his methods except in reference to the end towards which he has shaped them. If Mr. Bright had intended

at Birmingham to conciliate those who have political power into a disposition to share it with those who have it not, his tone was hardly adapted to his purpose. If, on the contrary, he aimed at achieving the more difficult task of stirring stagnant waters, waking up the drowsy spirit of working men, and stimulating political life and action among them, what he said, and the tone in which he said it, are not only explained but justified. He who can blow the trumpet as no other man can, is not to be abused as a pickpocket because he cannot play the flute. The public has to judge whether the trumpet or the flute is the best instrument for the occasion, but is not reasonable in quarrelling with a man because he keeps to the instrument on which he is a proficient.

In estimating Mr. Bright's services we deem it just to keep in view the political character of the times. If it were one of popular irritation, of intense excitement, of discontent bordering upon insurrection, we might say that such a speech as he delivered last week to his constituents at Birmingham on the question of Parliamentary Reform was ill-conceived, and might lead on to mischief—but then, under such circumstances, it is morally certain that it would not have been spoken. But let the most namby-pamby politician say whether this is a time that makes soft words, half-uttered ideas, timid sentiments, and proposals involving compromise, indispensable. Why, at no time within memory of the living, nor, perhaps we might truly add, of which we possess authentic historical record, has political opinion in this country been so flaccid, so nerveless, so utterly devoid of manly vigour. Material prosperity has completely enervated public sentiment. We are becoming lack-a-daisical. We seem to be softening at the bones. The sensibility of our rulers has come upon the people. "The grasshopper is a burden" to us. We can bear nothing in its integrity. We avoid great principles as women avoid gunpowder. We are full of fears and fancies. We practise all our ingenuity in devising plausible reasons for "not doing" things. The middle classes have found the suffrage such a good thing, and the exercise of it, under the guidance of the advocates of Free Trade, has been followed by such an influx of wealth, that they dread giving a share of it to the working men—and the great body of the operatives themselves value their mess of pottage more than their birthright, and ask, "What good will this birthright do to me?" Such is the present condition of public opinion—and if "material progress" is the "be-all and the end-all" of nations, it may be unwise perhaps to disturb it.

Mr. Bright, however, although, in adapting his means to his ends, he talks more than we care to hear about "material progress," and the glory of commerce, and such things, does not believe in them as the highest good of peoples, or he is very much changed from what he was in his younger days, which we have no reason to think he is. No public man of the present day, we are convinced, accepts more thoroughly than he the Divine maxim, "Man does not live by bread alone." He would not be such a stickler as he is for an equality of political rights, he would not cherish as he does such a passionate abhorrence of slavery, he would not desire as he is known to do the emancipation of mind from the fetters of ignorance, habit, vice, and superstition, if he really held the low and materialistic sentiments often imputed to him. He sees, as do we, other and higher ends to be served by including the working-classes within the pale of the constitution, than a mere addition to their allowance of bread and cheese—ends connected with the development of their noblest capabilities, and of the institutions appointed by the Supreme to quicken, exercise, and mature their. He does not, indeed, often advert to these expected results of Reform—not so frequently as many among his best friends wish he did—but, no doubt, he has them in his eye and in his heart when he takes up the trumpet of Parliamentary Reform, and blows a blast that makes the welkin ring.

The hon. member for Birmingham could be wonderfully popular if he pleased. He could win praises far more readily than he excites censure. He has so much power, and he can make it so deeply felt, that if he would but "prophesy smooth things," thousands who now denounce him would gladly run beside the chariot-wheels of his fame. But it is his "mission," if we may use a sadly hackneyed and desecrated term, to stand guard over forgotten principles, to assert truths which society has tacitly agreed to bury out of sight, to rasp the public conscience into sensibility, and to revive interest which is on the point of dying out. Few men can do these things with visible effect—none more effectually than Mr. Bright. It is necessary for most men, if they would make way, to go in some measure with the stream—

John Bright delights in breasting it. Whether his utterances be wise or unwise, whether people agree or disagree as to what he utters, he never addresses commonplace to the nation. He invariably throws upon the most threadbare topic some new light, and holds up to view some unconsidered aspect on it. He commands the ear of the nation, and when he has spoken, all the leaders of thought, taking somewhat that he has said for their text, discuss once more the questions they had laid aside, perhaps tabooed. Such a service as this never charms. How can it? It is like a loud knocking at your door which startles you from a comfortable sleep. The outcries of the journalism which never cares to represent opinion unless when it ceases to need representation, remind us of the old lines—

'Tis the voice of the slattern; I heard him complain,
You have waked me too soon, let me slumber again.

An octogenarian Premier at the head of a divided Cabinet, about to go to a general election without a political principle and without a professed policy—a moribund House of Commons elected to pass a Reform Bill, betraying their trust, and about to expire without showing signs of compunction—and a constituent body which hardly resents the indignity put upon them—scarcely need to be addressed in dulcet strains. They don't want soothing but stirring. It is not so much their reason as their feeling that is at fault, and the need is to shake the latter without shocking the former. This Mr. Bright did at Birmingham. Few people will thank him for it, but it was valuable service for all that. We are not sure that the existing slumber will last much longer. And when the people awake and look upon the effeminate political opinion of the day "as a dream which one despiseth," it will be remembered that there was one whose burden was the same out of season as well as in season, and who cared more to rouse a nation from its lethargy, than to sit down quietly and sleep with it.

BEEF AT THREEPENCE PER POUND.

THE title of this article has, doubtless, met the eyes of most of our readers many times during the last month. To those of them who are giving from ninepence to fourteen pence a pound for the beef they consume, the announcement may seem incredible. Nevertheless it seems quite certain that as soon as the trade can be properly organised, any quantity of the meat which the consumption of the country can demand, may be imported and retailed with profit at the above-mentioned price.

Let us first of all state whence it comes, and how it happens to be so marvellously cheap. The countries bordering on the River Plate, in South America, contain countless herds of cattle, and have been for a long time past the main source of supply of the ox and cow hides imported into Europe. We learn from custom-house statistics the fact that no less than four million of hides were exported from the River Plate and Rio Grande to Europe, from the 1st of October, 1862, to the 1st of October, 1863, and of course we know the number of animals annually slaughtered in that country. Of the hides 1,700,000 come to us salted, and are the produce of animals slaughtered in the killing establishments, the meat of which is not required by the inhabitants. They produce on the whole about 255,000,000 lbs., or a hundred and thirteen thousand tons every year. This meat was usually exported to certain foreign markets, but the increase has been so rapid and great, that the usual markets, Havannah and Brazil, have been unable to take off the quantity, and hence the exertions recently made to open other markets for this whole-some commodity.

As to the quality of the article, Henry Lethaby, Esq., M.B., M.A., &c., Professor of Chemistry in the College of London, testifies that the samples he examined were in excellent condition and well preserved, rather lean, but very tender and of good flavour, and that both the brine and meat were found to be quite free from deleterious or objectionable matter. Dr. Wallace, of Glasgow, says that the Monte Videan beef which he analysed contained only twenty-two per cent. of water, so that one pound of it is nearly equal to three and a half pounds of fresh beef, which contains on an average seventy-five per cent. of water. The process by which the meat is prepared insures the retention of almost the whole of the constituents of the juice, and chemically, therefore, it is superior to ordinary salted meat, while its nutritive qualities render it a highly concentrated article of food.

Attempts have been frequently made to introduce the beef into England, but always unsuccessfully until within the last fifteen months, when, through the labours and enterprise of a commission of English and South American merchants, two or three cargoes of dried beef

were imported, and soon obtained such favour that the supply fell short of the demand by hundreds of tons. The South American Beef Company, whose office is 153, Cheapside, state that the manufacturing population of the West Riding of Yorkshire realised at once the fact that the beef was an economical article, hastened to give it a trial, and, finding it both palatable and nutritious, took it into daily consumption. The chief obstacles to its wider use among our labourers and operatives are, first, ignorance of its existence, and, secondly, inattention to the proper mode of cooking it. These, no doubt, will be soon overcome; and there seems every reason to believe that in the course of a year or two, every working man will be able to obtain meat of the most nutritious description, and to give it to his family, at least once a week.

The supply, however large, is not likely to interfere with the business of the farmer at home. Jerked beef will not banish prime joints from the tables of those who can afford them, and will merely fill up a void which has been profitable to no one, but seriously detrimental to the physical vigour of our labouring population. If it be taken, as seems likely, at hotels for the purpose of communicating a richer flavour to soups and gravies, there will yet be vast numbers of people who will be delighted to buy the somewhat coarser parts of the bullock for which it will be substituted. But as our able contemporary the *Daily News*, observes, in a most interesting article on the subject, "It is impossible not to look with gratitude, and almost with awe, at the way in which the beneficence of free intercourse between nation and nation is opening up to us a supply of an essential element for the health and strength of our labouring population such as our own land could never have yielded. It is impossible to think without wonder and thankfulness how the broad grassy plains of South America will thus become a blessing to our English homes, and the searching suns of the tropics will prepare for us the food which beneath them is scarcely needed, but is an absolute necessity in our cloudy northern island. Our people have already in the main enough to eat, but their vigour of body and mind will be doubled when they can, by this happy triumph of commerce, add to it the ingredient which is all-essential to health and strength."

THE FOG.

WHEN Nature puts forth her latent powers, or deviates from her ordinary routine, man is powerless. His utmost genius and resources cannot defy the hurricane at sea, the earthquake on land, the avalanche descending the mountain side. Scientific skill can but mitigate the evils of a drought; our civilised appliances fail to avert the social derangements caused by a few weeks' frost; we actually succumb to a dense fog. It is well at times to realise our feebleness. It is good that "the lords of creation" should now and then find out that strength of intellect and muscle is utter impotence. To contend with a genuine fog is sometimes quite as unheroic, and as ludicrously unavailing, as to run after one's hat, or pursue a railway train.

Any who had the ill luck to be abroad on Saturday evening, within the wide circuit of the metropolitan district, must have realised this fact. During business hours the fog was thick and yellow enough to turn day into night, and tax the resources of our gas companies. In the more distant suburbs the sun shone forth brightly, it is said, and to spectators thus fortunately situated, London appeared covered with a funeral pall. But as daylight departed, the fog asserted its entire supremacy. The chilled atmosphere drove and pressed downwards the smoke of tens of thousand coal fires, and for some hours London breathed and consumed its own smoke. The romance of the domestic hearth was rudely dispelled. The murky intruder defied barred doors and closed windows, penetrated everywhere, and remorselessly assailed the weak-throated and asthmatic.

For full four hours on Saturday night the street life of the metropolis was paralysed, and those who were obliged to brave the Stygian darkness—

And through the palpable obscure find out
Their uncouth way,

but not

Upborne with indefatigable wings, may have been excused for thinking with the Puritan legislators of Connecticut a century ago, when there was "a day of remarkable gloom and darkness," that the last judgment was come. The pedestrians—and all were perfect pedestrians who had not claimed a Saturday afternoon holiday—found themselves like a rudderless ship at sea. That easy and familiar journey of two, three, or four miles from the City had suddenly become a trying and perilous enterprise, only to be walked safely at a

snail's pace. Circumspection was needful even in passing well-lit shops. The light in so opaque and refracting an atmosphere dazed the senses as well as guided the feet. In more genteel neighbourhoods the street-lamps were friendly beacons; curbstones the sole landmarks. You no sooner lost one lamp than the blackness of darkness wrapped you round, till, as you tremblingly advanced,

— "the sacred influence

Of light appeared,"

though but "a glimmering dawn" "starting from the bosom of dim Night." To cross a great thoroughfare was a task as fearsome as the sea passage from Dover to Calais. With the most straightforward intentions, the wayfarer found himself crawling along unaccustomed streets, standing still in unknown spots shut up in the heart of London, or making progress zigzagwise. It was a night of universal bewilderment, chaos, and confusion. Most of the busses were of course taken off early, but numberless cabs and vehicles of every description were caught in the fog, floundered in the dense darkness and on the slippery road, blundered into each other, or drew up, facing anyhow in the roadway or across crossings, in their despair of making progress. Happy the man who was on Saturday innocent of the responsibility of a "trap." Happier still he, for once in his life, who affects the pocket compass, and, for some inscrutable reasons, always carries it about with him. Superior to all his fellows for the time being the blind beggar, accustomed to thread his way through the intricate streets, without the aid of light, and with the help of his stick alone.

Never has King Fog proved himself a more absolute and capricious sovereign than on Saturday night. For several hours he suspended the marketing arrangements of the working men and women of London. Let us hope, also, that he cleared the public-house and gin-palace. The entire postal machinery of London was disorganised; the welcome double-rap was listened for in vain; while the mail-cart, freighted with letters and papers, and generally heedless of obstructions, was crawling through the gloom. Sunday morning found many a suburban postman still on his rounds. It was a night for Puck to revel in. At the theatres King Fog interposed a curtain between actors and audience. Tradesmen, as though in mockery, pressed their wares upon the dejected shadows that flitted by and were instantly lost in the gloom; perfectly sane people asked their way near their own doorstone, and swept round the neighbourhood in search for it; feeble men and young women were lighting their steps with dark lanterns and even bare candles; the fearless hugged the railings as a protection against the steep pavement; the cautious found themselves in collision with apparitions suddenly descending out of the haze. Everybody asked everybody where they were, and the air was filled with cries, expostulations, rude salutations, and startling interjections, as though the rabble rout of Comus had been let loose in the streets of London. Numbers of people must have lost their way and wandered for hours over the *terra incognita*; some, we are sorry to find, suffered from those cowardly outrages which darkness favours; and the long list of collisions and accidents, more or less severe, shows that the fog of Saturday had its serious and tragic aspects.

But "it's an ill wind that blows nobody any good." Within those few hours a new trade was improvised by the quick-witted *gamins* of London. Link-boys and torch-bearers seemed to come in with the fog, and pressed their generally welcome services on belated travellers. No doubt they reaped an ample and well-merited harvest. We hardly know of any other direct advantage resulting from this peculiar visitation, unless it were that railways, which can laugh at darkness, carried more passengers.

But such fog as that of Saturday—happily few and far between—bring their special lesson. A London fog is not so much a natural phenomenon as a manufacture. Man himself prepares its most noxious ingredient, and by his neglect allows the others to become generated. We can't burn wood as do the Parisians; but the general use of the smokeless fire-place would go far to abolish the smoke nuisance, without curtailing the attractions of the hearth. Satisfied, however, that nothing short of a revolution would induce the public to put their coals *under* instead of *over* the fire, we forbear to press the point. We cannot transform the impervious London clay into porous gravel; but miles of marshes along both banks of the Thames, thousands of acres girdling the metropolis, remain to be drained and reclaimed. And these dense, choking, yellow-fogs are a reminder of neglected or incomplete work. If the clearing of forests modifies the climate of a country, might not the measures we have hinted at draw off the most offensive qualities of the London fog?

NOT OUT OF JANUARY YET!

JANUARY, as the very first month of the year, affords unusual scope for the kindness of people who feel it necessary to caution their friends against rashness, and who see in human hopes and expectations in general, buds which require plentiful pruning, and cutting down to the quick. We believe in "making haste slowly," they say. "Better is the end of a thing, than the beginning." "New brooms sweep clean." These new plans, and new resolutions of yours, they complain, are like the fair promise of a too early Spring; there are east winds and frosty nights still to come. We will venture to present these sagacious persons with a formula or two, which, though old, may not be familiar, and will help to give their wisdom the additional recommendation of freshness. "Climb a hill in January," says a Portuguese proverb, "and look round. Sing if the earth be bare, but weep if the earth be green." In Switzerland, we find this capped by the following:—

Midges, when they dance in January, say,
This year, pasture will be poor in May!

And we are not sure that the proverb is not English in its origin: "After March in January, expect January in March."

Is it the *truth* which these old sayings contain, which gives them perpetuity, or is it their one-sidedness? Are they popular, in part at least, from the fact that wh tever view of a subject commands itself to your neighbour, some old saw or other is always a convenient way of apparently putting him in the wrong, or administering a polite snub? Bearing fully in mind this characteristic leaven of special pleading, which we do believe attaches to most of them, we confess at the same time to a great weakness for these venerable phrases. Like Bottom the weaver, they are no doubt often very curiously "translated." They reappear in applications, as well as in languages, as unthought of by their authors, as those authors will be for ever themselves unknown. Pointing the moral of some argument on modern education or social improvement, adages which in their sweet youth embodied simply the results of a daily scrutiny of the earth and of the sky, and the life-long experience of farmers, remind us as they drop out in the talk of to-day, not so much of ploughshares beaten into swords, as of ploughshares and pruning-hooks drawn out into wires of the telegraph, or welded into railway breaks and springs. Or rather, though their uses are modern, the words themselves owe some of their very power to their living on unchanged in the midst of change. It is not merely their antiquity, and their unsophisticated plainness of speech which we love in them. We welcome their sound, as we like to see a round and ruddy cheek among the pale and eager faces of Cheapside and Westminster Hall. They come to us, in our crowded, fevered city life, with the "smell of a pleasant field"—carrying some of the same fragrant associations as a stalk of woodruff, or a bunch of lavender.

But to go back to our standing point, which was the disrespect paid to the month of January, or to what may be called January prospects and hopes. Certainly, there is very little in the character of this month to convert to a different opinion those who uphold that there is no rule without exceptions. Designate and describe January as you may, you will find him full of exceptions. His very name, derived as it is from Janus, the two-faced god, carries a standing confession that he has the tastes and leanings of a turn-coat, and may at any time disappoint either his enemies or his friends. While according to some traditions he is bound to be the severest month in the year ("As the day lengthens, the cold strengthens"); those which we have quoted above, show that January sometimes takes a leaf out of the book of March,—or at all events a bud or two from his boughs. Not only different nations, but the people of the same nation among themselves, are unable to agree whether they shall fix the extreme point of Winter at the beginning, or in the middle, or at the end of January, or not in January at all. An Italian proverb (as might be imagined, counting chronology by saints-day's) affirms that,—

" St. Antony, if ice there be, he breaks it;
Ice if there be none, why then he makes it!"

Saint Antony's day falls on the 17th of January. Giving him credit for being very often a great deal more amiable than might have been expected, there is a Basque saying which parts from this first month of the year with a kind of fling, as if to say, "Thank you for nothing. Don't be proud, if you are fine, January; February comes close behind you!"

If we may sum up these somewhat discursive reflections, with a few thoughts which verge towards a

sober and practical conclusion, it would seem as if in this world we were meant to receive thankfully many mercies which we had not looked for, and which, according to our little calendar, may even seem to come before their time. But we need the calendar, notwithstanding, and some moral equivalent for the longer year of human life. An unexpectedly early crop one year will hardly justify us in counting on the same pleasant surprise the next. Till success in any enterprise is assured by more indications than one, it will do no harm after all to be well prepared for nights of killing frost, and winds which blow dead from the east or the north. It is possible enough to enjoy very thoroughly a genial and balmy day in winter, when such good fortune visits us, and to remember at the same time very well, that "one swallow does not make a summer."

There are some results, too, which, if they are to be arrived at with extraordinary speed, must be produced under exceptional conditions; and you often lose in value more than you gain in time. The hyacinths which you grow in glasses in a well-warmed room, are a very pleasant earnest of verbena and heliotrope in the garden; but you will not venture to "bed out" the latter without delay, as soon as you are quite satisfied that the former are thriving and safe. And who would accept indoor plants or exotics, if he must give in exchange, the spaciousness, the native perfume, and free air of the garden? Happy sayings of children, even what may turn out to have been on their part first-fruits of genius, afford no excuse for the terrible blunder of trying to rear "infant phenomena," or to put grey heads on green shoulders. Let everything have the opportunity of being "beautiful in its time." The simplicity and naturalness which form part of the blessedness as well as of the charm of childhood, are not in the least incompatible with very great intelligence, and very pure and holy feeling. "March in January" may be a bad thing for the woods and the fields, but surely it is infinitely more serious to attempt, in the shortest possible space of time, to develop plants in fruit or blossom out of the young and tender human seedlings in the nursery or at school. Till they are out of their January, we will be content if even the very first buds of our violet and snowdrop make haste slowly.

Foreign and Colonial.

FRANCE.

The last despatches from the Foreign Office to the French Minister at Rome express the great displeasure of the French Government caused by the Pope's Encyclical and Syllabus. They further direct the attention of the Holy See to the fact that these documents are regarded with equal disapprobation by the most Catholic Governments.

The Gallican party are starting an organ of their own, called *La Presse Gallicane*, with the motto of Cavour, "A free Church in a free State."

The Paris correspondent of the *Daily News* mentions the following important report:—

At the same time that the Emperor made his cousin Vice-President of the Privy Council, he resolved, if my information be correct, that, in case of his death during the minority of the Imperial Prince, the Prince Napoleon should be regent. The resolution was taken with the consent of the Empress, who, it will be remembered, wrote a letter of congratulation to Prince Napoleon on his appointment. This news, from its very importance, will almost necessarily provoke doubt; but I do not think it can be authoritatively contradicted.

The French Chambers are to open on the 13th February, and preparations are already being made for the event in the hall of the Louvre where the ceremonial is to take place. The coming session is looked forward to with much expectation as one likely to be peculiarly fruitful in administrative reforms. Great projects of decentralisation are believed to be in preparation. The French Government is rather in high spirits at present, having achieved what is considered a triumph over the Encyclical, the vast majority of the Episcopal body having quietly accepted the Imperial prohibition.

The *Moniteur* states that nearly 90,000 men of the Italian army have received their discharge, and more than 500 officers placed on half-pay. This fact, in conjunction with the anticipated reduction in the French War Department, and the curtailed estimates just announced in the same department of the Russian budget, augurs well for the continuance of peace on the continent.

M. de Cayla publishes a reply to the Encyclical, entitled "César Pontife." The pamphlet demands the complete severance of the French Church from Papal domination. Should the ideas therein expressed be put in execution, the Emperor would be as much the head of the Church as our Queen is.

It is said that M. Chigi, the Papal Nuncio, has been so much annoyed by the remonstrances and remarks of all his diplomatic as well as ecclesiastic friends, that he has given up attempting to defend his master's bull, and takes refuge in one reply with which he parries all attack—"What can I say?—the Pope is old."

M. Bethmont, the Opposition candidate, has been

elected member of the Corps Législatif for Rochefort, by 13,000 votes against 9,000 obtained by the Government candidate.

The *Moniteur* says:—"The Duke of Bellune has addressed a letter to the Emperor, which he has thought proper to publish, complaining of being recalled from his post. The Marquis de Lavalette and General Montebello, whose names are mentioned in the letter, had nothing whatever to do with his removal, a step, moreover, which the Government have no reason to revoke."

The bishops continue to send in protests against the Ministerial circular prohibiting the publication of the Encyclical. They are all pretty much the same; they complain that everybody who chooses to do so may publish, analyse, and criticise the obnoxious document except those to whom it was specially addressed. Mgr. Dupanloup has not protested, but has published a work entitled, "The Convention of the 15th of September and the Encyclical of the 8th of December." He lumps the two documents together as the most remarkable events of the year 1864, although he pretends that there is no connection between them, and that, contrary to the general opinion, the Encyclical was not intended as an answer to the Convention. This publication quite negatives the idea which extensively prevailed, that Mgr. Dupanloup was unfavourable to the Encyclical, and might be reckoned upon as a supporter of the "Gallican" principles of the Archbishop of Paris. He yields neither to the Bishops of Poitiers or Moulins in his affirmation of the entire right of the Pope to speak as he likes to "his" bishops, or in the vigour of his protest against the "persecution" which he, as a bishop, suffers in being prevented by the civil power from free episcopal communication with his clergy. It is, he says, a striking anomaly that he may, if he likes, buy 400 copies of the *Sicile*, containing the Encyclical, and send a copy to every one of his clergy, and yet not one of them can get into the pulpit and read it without committing a breach of the law. Protestant and journalists may comment freely on the Encyclical; Catholic priests alone, for whom it was specially meant, may not. He comments thus ironically upon the law against bulls from Rome, which M. Baroche now puts in force:—

The law is a special law, containing special penalties against a special class of citizens in virtue of a special liberty called Gallican, invented by two specially liberal sovereigns, Louis XIV. and Napoleon I.

Under these circumstances the Bishop of Orleans thanks God that he "can write," and determines to exercise that liberty as a citizen which is denied him as a bishop, and publishes a pamphlet. As a bishop who accepted the post from the civil power, with a full knowledge of the restrictions of the Concordat and the organic law, he is prevented by the application of a legislation which he cannot dispute from using the influence of the position which he owes to the state to propagate doctrines which the governing powers of the state hold to be pernicious, barbarous, and unconstitutional. As a private citizen he is at liberty to write just as freely, and in practice a great deal more freely, than the journalists, "Protestants, Jews, Freethinkers, pantheists, and atheists." The bishops defend at great length the various objections of the syllabus to the eighty modern fallacies, after first insisting on the numerous blunders made by the journals in translating the document from the original Latin. Defending in conclusion the doctrine of the Encyclical in regard to religious liberty, he says:—

But all this is the Pontifical tradition. Did not Pius VII. receive in person the oath taken by Napoleon I. on the day of his coronation, and did not that Sovereign enter into a formal engagement to respect liberty of worship and cause it to be respected? What then took place is memorable, and well adapted to enlighten sincere men on this point.

The formula of oath at first disquieted the virtuous Pontiff. Did it not imply indifference and the negation of the authority of the Church and the imprescriptible rights of truth? That the Pope rightly desired to know. Cardinal Gonsalvi asked for explanations, to which Cardinal Fesch replied that those words in no way involved the objectionable principle feared by the Pope, "but simple civil toleration and a guarantee of individuals." Pius VII. declared himself satisfied; Napoleon took the oath before the Pope was crowned. So true is it that to condemn indifference in religious matters is not to condemn the political liberty of worship, and that to condemn doctrines is not to persecute individuals.

Does this imply that the Church ought to proclaim the moral irresponsibility of error? Certainly not; and, if it did, even philosophy and common sense would protest. The distinction between the false and the true, and the moral obligation of seeking out the former and adhering to it, and of departing from the latter, is precisely what constitutes philosophical as well as religious spirit and duty. In that sense real religion is and ought to be exclusive and absolute, or it is not a truth. But, in assuring to the truth its rights and supreme rank, in placing and raising it above error, and in proclaiming for all men the certain duty of seeking it out, and, after having found it, the necessity of submitting to it, theologians, convinced that the civil liberty of a dissenting form of worship does not imply an adhesion to the belief tolerated, and does not contradict the Christian dogma, repeat when necessary the celebrated words of Fénelon to James of England:—"Allow civil toleration, not in approving everything as being indifferent, but in suffering with patience all that God permits, and in trying to bring back men by a mild persuasion." But there are men who, going far beyond these principles, would make of the unlimited liberty of worship the universal, absolute, and obligatory ideal of all ages and all nations, and would impose on all, even on the Pope and the Church, the anarchy of intelligence and the multiplication of sects as the best state of society and real religious and social optimism.

ITALY.

The Italian budget was presented in the Chamber of Deputies on Saturday. The deficit on the ordinary budget amounts as at present calculated to 6,840,000L, but it is believed that when Parliament shall have approved of the new financial measures it will be reduced to about 4,800,000L In the extraordinary budget there is also a deficit of 1,800,000L

Letters from Naples state that Cardinal d'Andrea has again, in company with the Marquis, his brother, dined with Prince Humbert, and that an electoral college has proposed him as a representative of Naples in the Italian Parliament.

In the Chamber of Deputies on Monday, the debate commenced on the report of the committee of inquiry into the disturbances of September. Baron Ricasoli spoke in favour of harmony, and said that judgment on the events of September belonged to public opinion and history. He then pointed out the dangers which might arise from discussion, and said that Italy needed rather legislative reforms than disputes. He concluded by moving that the House should pass to the order of the day. Signori Mordini, Crispi, and Brofferio demanded that the subject should be discussed as an act of justice due to Turin. The Ministers of the Interior and Foreign Affairs supported the motion of Baron Ricasoli, which was carried by 140 to 67.

Thirteen members were absent.

The *Daily News* states some damaging facts apropos of Cardinal d'Andrea's Liberalism. He was one of the chief agents in bringing back the Pope from Gaeta, and in 1859 he publicly denied that he entertained liberal opinions. In 1861, the Milanese paper, *La Perseveranza*, having published a letter in which it was stated that Cardinal d'Andrea entertained the same religious and political opinions as Liverani, Reali, and Passaglia, the cardinal protested again by making the solemn declaration that he was the most faithful adherent of the Pope.

ROME.

The Pope has issued a decree for the canonisation of nineteen martyrs. The *Times* correspondent thus describes this curious document :

It opens with the announcement that since the Church of Christ was relieved of the persecutions of the heathen it has been exposed to those of heretics, who, affecting the name of Christ and the profession of His religion, deceived the unwary, and became even more formidable enemies. "Among other heretical innovators of the 16th century were a band of evil men, principally the followers of Calvin, whose bad acts have descended even to the present time." In one night it appears they carried off the nineteen Belgian *beati* who are now to be canonized, and martyred them at Brill in 1572. Soon after they were worshipped as martyrs, and their remains exposed to public veneration with the sanction of the Congregation of Holy Rites, with the understanding that ulterior proceedings should be taken. In 1661, the facts and the causes of the martyrdom having been determined, it was decided that they might proceed to the discussion of the miracles, and those having been proved in 1664, it was declared that the martyrs might be pronounced *beati* with the privilege of mass. For two centuries this "most noble cause" has slept among the Divine treasures of the Church, and has just been brought to light, "that those who once contended for the Divine presence of Christ in the Eucharist and for the supremacy of the Holy See might now give their assistance in these most lamentable times, when war is renewed against the Catholic faith not only by heretics but even by false brethren." "Obeying the incomprehensible counsels of Divine Providence," Pius IX. instituted the judgment, and in December last all the Cardinals decided that the canonisation might be proceeded with, but the Pope asked for time to "implore the assistance of God in a matter of such grave importance." At last, on the feast of Epiphany, his Holiness gave his assent. Such is the brief history of the act which adds to the number of those who are waiting for the honour of canonisation. There is but one bit of consolation in the whole decree, and it is that which confirms the intelligence I have already sent—that there is no intention of increasing the army in these mournful times, but that nineteen new saints, in addition to many others, are to be created that "nunc open ferrent."

The same writer says that the Pope, and not Cardinal Antonelli, is chiefly responsible for the Encyclical.

On several occasions Cardinal Antonelli, I am informed, has dissented from decisions which were agreed to, and especially from the formation of a large army, his Eminence contending that the Pontifical Government had no need of so expensive a body. It is notorious that the counsels of the Cardinal were not regarded. Again, with regard to the Encyclical, though he may have contended for the right of his Government to despatch it to the bishops without first communicating it to the representatives of the Catholic Powers, he does not appear, if the following accredited report be true, to have altogether approved it. The French, Austrian, and Spanish Ambassadors, I am told, made some strong observations expressive of regret that so very ill-timed a document should have been given to the world, when his Eminence intimated that on this as on several other occasions his counsels had failed, and he had been unable to dissuade his Holiness from taking the step. If this be true, every one will acknowledge the superior prudence and foresight of his Eminence, but it will be at the expense of his integrity, and the man who can continue in office and sanction acts opposed to his convictions may bring as much ruin on Pius IX. as General Filangieri did on Francis II.

It is said that the English Catholics now in Rome are preparing to present another address to the Pope. The movement originated with a nobleman who spent last winter in Rome; several of our countrymen, however, of high rank, have, it is understood, refused to take any part in it.

The Pope has ordered Cardinal Andrea to return to Rome, under penalty of being deprived of the emoluments appertaining to his rank. His Eminence has, however, resolved to remain at Naples, notwithstanding

standing any rigorous measures that may be adopted against him.

Since 1860 the subjects of Victor Emanuel at Rome have been placed under the protection of the English Consul. A Turin letter says :—

If Count de Sartiges interferes in behalf of any Italian subject, he is certain to see his recommendation utterly disregarded; but if Mr. Odo Russell does so, he is almost sure to carry his point. The consequence of this diplomatic rivalry is, that Count de Sartiges, who went to Rome with the best intentions of being agreeable to Pius IX., and to his government, has now become the greatest adversary of the temporal power.

GERMANY.

A large meeting of landed proprietors in Holstein has adopted an address to the Sovereigns of Austria and Prussia, declaring that the desire of the overwhelming majority of the inhabitants of the Duchy is for independence under their hereditary Duke. This address is intended as a counterblast to that presented by Baron Scheel-Plessen, but the Prussian Government have declined to receive it.

Herr von der Pfotden has declared that Bavaria is willing to consent to any agreement which may be entered into between the future Sovereign of the Duchies and Prussia, whereby the latter might obtain special concessions, provided such concessions are kept within the limits of the Federal Constitution.

PRUSSIA.

On the day following the speech of Herr Grabow as the President of the Chamber of Deputies, Count Eulenburg, Minister of the Interior, complained of the terms of those remarks :—

At a moment when the speech from the Throne had made such conciliatory advances to the House of Deputies—(cries of "No, no!")—the President had hastened to say that the conduct of the Government had never been more arrogant than now, and that the only path in which an understanding could be arrived at was that in which the House was proceeding. The Government deeply lament these expressions. But if even the majority of the House should agree with them, that could not have any effect on the Government. We believe that we stand on "the rock of right," and shall not let ourselves be forced from our position. The Government will not grow weary in its efforts to bring about an understanding, but in form and in substance will endeavour to show that its intentions are sincere.

President Grabow said there had been much talk about coming to an understanding. But the wounds could never be healed up if they shrank from first showing them up. At the close of his yesterday's speech he had said that the only way to an understanding was the way of right and law, and the Ministry must strike into this path if it seriously wished to restore peace to the country. (Loud cheers.)

Count Eulenburg : The President should be good enough always to keep the fact in mind that in that House he had no judge over him, and should direct his conduct accordingly.

Herr Waldeck said that President Grabow was right in saying that neither Count Eulenburg nor any other Minister had the right to criticise his words. The House will support him. (Bravo!) The subject then dropped.

The Catholic fraction of the members of the Chamber of Deputies, headed by Herr Reichensperger, have presented the draught of an Address, which contains the following passages :—

We shall most willingly meet any steps which the Government may take towards an understanding with the Chambers. But this is only possible by the Government acknowledging the constitutional right of the country, which has been called into question by its conduct during the last three years. For the future a solution of the conflict will only be possible by the Government formally acknowledging the constitutional right of the Chamber to vote the Budget, and by coming forward with proposals to diminish the military expenses of the country as much as possible. It is the conviction of the people, based upon the military valour, not only of the younger, but also of the elder men in the Prussian army, that a military service of two years is quite sufficient.

The Upper House have unanimously adopted an Address in reply to the Royal Speech, which contained the following paragraph :—

We regret the conflict between the Government and a portion of the representatives of the country. This regret, however, in no way affects our unshaken conviction that the independence of Prussia, and her position as a Great Power, absolutely demand a firm and strong Government, and that the prosperity of the country requires that the representatives exercise their rights with moderation and regard for existing circumstances, whose maintenance presents the first condition for the security of Prussian greatness. We will, therefore, unshinkingly uphold the King's Government in defence of all properly acquired rights, and especially of the sacred privileges of the Crown, as well in the department of the organisation of the army as in every other.

The Committee of the Lower House have proposed that the draft of the Address submitted by the Catholic members should be rejected. It is probable that no Address at all will be adopted.

AUSTRIA.

According to a Vienna letter in a Berlin paper :— "The object of Prince Frederick Charles of Prussia's mission to Vienna is said to be to fix the basis of an Austro-Prussian offensive and defensive alliance. In military circles it is considered certain that this alliance will be concluded." According to another report :— "Baron Werther, the Prussian Ambassador at Vienna, has informed Count Mensdorff that the answer to be immediately sent by Prussia to the Austrian note of the 21st of December last may lead

to a compromise in the question of the Duchies which will satisfy all parties."

It is expected that the Austrian Government will shortly definitively terminate the abnormal state of things in Hungary.

Prince Frederick Charles took with him an invitation to the Emperor of Austria to visit Berlin.

In Monday's sitting of the Lower House of the Reichsrath the proposition to refer the petition of General Langiewicz to the Government, with an urgent recommendation to comply with the same, was agreed to almost unanimously. Dr. Muhlfeld proposed to include in the measure of release not Langiewicz only, but all Poles interned in Austria. The Minister of Police replied that the release of all interned Poles was a measure already decided upon by the Government, the execution of which depended only upon the compliance with certain formalities.

At a preceding meeting of the Chamber, the Finance Minister said that the resolutions adopted in expenditure might be opposed by the other House, but that the Government would take them into its serious consideration. "But it cannot admit to these resolutions any further governing effect." (Sensation.) His Majesty has, however, been pleased to order his Ministers to take the suggestion of the Committee of Finance relative to a reduction in the expenditure into serious consideration.

It is believed that the Austrian Archbishops and Bishops will not publish the Encyclical Letter in their respective sees until after the Carnival. The more tolerant members of the Episcopacy will simply order the Papal circular to be read from the pulpit; the more bigoted will make it known to their flocks by means of pastoral letters.

Prince Frederick Charles of Prussia has returned to Berlin, after having been received with signal distinction at Vienna. A letter from that capital, written previous to his departure, says :—

Nobody knows what is passing at Court, but everybody sees and feels that the two monarchs are treating behind the backs, or rather over the heads, of their respective Ministers. The Prussian Government has yielded in the Schleswig-Holstein flag question, but the form and colour of the provisional flag has not yet been decided on.

The *Vienna Press* says :—

The relations between Austria and Prussia are excellent. Count Mensdorff-Pouilly is, however, said to be determined not to consent to any project for the annexation of the Duchies to Prussia, but rather to withdraw from the alliance. Prince Frederick is desirous that the Austro-Prussian alliance should be principally directed against any revolutionary movement. The reserved attitude which Russia, on the other hand, observes towards Austria and Prussia is, however, opposed to such a course.

Negotiations are being carried on between Austria and France for the conclusion of a treaty of commerce.

SPAIN.

The Madrid papers state that the Spanish Government is determined to act with energy if the Pope's Encyclical be published without the consent of the Council of State. It is also asserted that Spain will demand of Peru an indemnity of fifteen millions of francs for the expenses of the expedition.

THE PRINCIPALITIES.

The Chamber has unanimously voted the reply to Prince Couz's speech at the opening of the session. It sanctions the acts of the 2nd of May, and those accomplished by the Prince since then.

Prince Couz has issued a decree declaring that the Roumain Church is independent as regards its organisation and discipline, but that agreement in point of dogma will be maintained by the General Synod, acting in concert with the Ecumenical Church of Constantinople.

CANADA.

Federal troops have been ordered to Rouse's Point and Morris Junction, to enforce the passport regulation, and send back into Canada all persons not provided with passports.

The court had not as yet decided to try the raiders on the merits of the evidence. The judges' decision was that it did not require a special warrant from the Governor-General to arraign parties for a crime committed within the United States territory.

JAPAN.

Advices from Japan, *vid* San Francisco, report the murder of two British officers by the Japanese. The British Minister had of course demanded the punishment of the assassins, and had taken measures to enforce his demand. The authorities were said to be inclined to give the satisfaction demanded.

FOREIGN MISCELLANY.

Colonel Charras, a well-known French refugee officer, has just died at Basle.

A reduction of the Turkish army has been decided upon.

M. Mavrocordatos, the late Greek Minister for Foreign Affairs, had been appointed Prefect of Corfu.

There is talk of a meeting of the Emperors of Austria and Russia and the King of Prussia at Warsaw in the spring.

There is no truth whatever in the current news-paper report that France is treating with Austria for the surrender of Venetia.—*Letter from Vienna.*

Paraguay has declared war upon Brazil, and a decree has been issued announcing the rupture of the treaty with the latter State.

182,766 foreign emigrants landed at New York in the course of the year 1864—an increase of more

than 25,000 over the number in 1863, and as large a number as in any year since 1854.

THE TELEGRAPH TO INDIA.—It is announced that telegraphic communication between Bagdad and the Persian Gulf has been established, and that the Turkish line to Bussora has been completed.

Rev. Henry Ward Beecher and John B. Gough, Esq., says the *Boston Courier*, have each recently declined applications to lecture, though the applications in several instances have been accompanied with the enclosure of cheques at the rate of 300 dollars per night.

SLAVERY IN CUBA.—General Gugnouria has presented to the President a copy of a letter received by him from Cuba, detailing the progress of the anti-slavery feeling in that island. It is stated that the native Cubans are nearly unanimous in favour of gradual emancipation, while the Spaniards and slave-traders are opposed to it. The question is causing considerable agitation and excitement in the island, but the abolition sentiment is steadily gaining ground. —*New York Herald*.

FRANC PROTESTANTISM IN TAHITI.—The latest news from Tahiti give a most favourable view of the progress of the French Protestant mission. Old congregations which had become almost defunct, have again revived. Sunday-schools have been opened in a number of places. Three thousand copies of the Bible, sent from London, have found a speedy market, though each copy was sold at the high price of eight shillings. A service has also been begun specially for the French-speaking population. Messrs. Arbousset and Atger have extended their efforts to neighbouring islands.

THE PRUSSIAN KING AND HIS MINISTER.—Herr von Bismarck received a flattering token of esteem from his Sovereign on Christmas Day. The King, as the Berlin papers inform us, sent him on that occasion a Christmas present, consisting of an elegant walking-stick surmounted with an ivory handle, upon which the King's own bust, crowned with a wreath of laurel, is most artistically carved. The gift was accompanied by an autograph letter, in which his Majesty stated that, "he sent his faithful Minister this particular stick in order that he (the Minister) might always be reminded, on looking at it, that it was none other than he who had placed those laurels on the King's brow."

THE PARADISE OF MINISTERS.—The New York correspondent of the *Boston Journal* communicates the following piece of information:—"Brooklyn is the city of churches and the paradise of ministers. Here are found the largest congregations, the fattest salaries, and the hugest presents. I mentioned some time ago that one of the pastors of Brooklyn realised a fortune of 80,000 dollars by a little speculation in stocks. Another pastor in the same city has been more fortunate. He has 'struck it.' He sent down to the oil region 5,000 dollars, by an officer of his church. The officer returned with 250,000 dollars, as the result of the investment. Grateful for his sudden wealth, he has offered to his denomination 40,000 dollars for theological instruction."

M. PROUDHON, the celebrated Socialist writer, died last week at Paris, and was buried in the common grave at Passy. He refused to have a priest, saying his wife would give him absolution. M. Proudhon had desired that his body should not be taken to any church, and his wish was attended to. When the hearse arrived, at about one o'clock, the Grande Rue was thronged with people. Just before the corpse was brought out, a military band was heard approaching, and the crowd began to cry out, "Stop the music! Respect the dead!" As the doorway of the house was not hung with the usual funeral drapery, the soldiers had no reason to suppose that an interment was to be celebrated. As soon, however, as the colonel was informed of the fact, he ordered the band to cease playing, and the troops marched on silently. At two o'clock the funeral proceeded to the cemetery of Passy, where some of M. Proudhon's friends spoke over his grave.—*Galignani*.

THE FENIAN BROTHERHOOD.—A correspondent writes to the *Times* from Massachusetts respecting the recent development of the Fenian Brotherhood in America, and points to it as a strong evidence of hostility towards this country. In their published documents the Fenians state their object to be simply to restore Ireland to an independent position, such as it was before the union of England and Scotland, but in their daily conversation they talk of the entire independence of Ireland, and this object they seek to accomplish through their secret organisation either by involving Great Britain and the Northern States in war, or by lighting the fires of revolt in Ireland itself. Each Fenian in America is solemnly pledged to promote revolt in Ireland, to hasten thither at the first outbreak, and to sacrifice his life for the cause. In addition to this every member of the entire Fenian body of 500,000 men is pledged by a solemn oath to instantly take up arms against Great Britain in case of war being declared between that country and the Government claiming to represent the United States.

THE FRENCH CATHOLIC CLERGY AND THE FREE-MASONS.—"The clergy," says the *Siecle*, "have begun to put in practice the doctrines of the Encyclical. The prayers of the Church have been refused to M. Boufart, lately Mayor of Fécamp, Councillor-General, President of the Tribunal of Commerce, and member of the Municipal Council. M. Boufart," says the *Journal de Fécamp*, "was a man of liberal mind and a generous heart, and was never deaf to an appeal made to his charitable feelings, from whatever side it came, and even those who now remain mute over his tomb have never knocked at his door in vain; he even very recently assisted them from

his own purse in rebuilding the church which has been closed to his mortal remains." It was M. René, a Protestant clergyman, who conducted the deceased to his last home. In a touching address that gentleman explained that he was not in his place, but that, being called on by the Protestant members of the Boufart family, and as the minister of a God of peace and of charity, he had considered it his duty to give his prayers and his consolations to those who had requested them. M. Vasselin reminded his auditors that the man to whom a prayer was refused—he whom a *non possumus* had just struck after his death, gratuitously gave lodgings to ten families. M. Viénot then delivered a few words of farewell, which moved every one present to tears, and a subscription to erect a monument to the ex-Mayor of Fécamp was immediately opened. How comes it, then, that this worthy man was excluded from the Church after his death? Is it because he was a Freemason?"

SOCIAL REFORMS AMONG THE HINDOOS.—There are signs of progress in Upper India. The last Kokara Ghat Fair (Budaon) was signalised by great events. It was attended by the commissioner of the division, the district collectors, and other civil officers, the director of public instruction, and the inspector-general of police. There were there the Rajahs of Kashipore and Powan, and Rajah Pertab Singh, with other chiefs and local celebrities. The meeting proceeded to the consideration of the best means of curtailing extravagance in marriage feasts and processions. The subject was introduced in a speech by the director of public instruction, after which the essay (in Urdu) by Baboo Ishri Dass, of Futehguhr, which gained the prize offered early in the year by the municipal committee of Bareilly for the best paper on this subject, was read aloud by chapters, the honour of reading falling to six native officials of education and position. The recital of the essay was succeeded by a speech of exhortation from the Rajah of Kashipore, followed by words to the same effect from Rajah Pertab Singh. The commissioner then said a few apt words of thanks to the assembly for their attendance and attention, and expressed his hope that good results would follow. The question of female education was next discussed. The Rajahs of Kashipore and Powan each stood up to deliver words of encouragement and recommendation; but interesting as this was, it was tame to the excitement caused by the speech of Thakur Jymal Singh, the last speaker. Said the Thakur, a man of manly figure and address—(we epitomise)—"When I go home, I shall establish a girls' school. It is proper and becoming. (Ories of assent.) Yes, it is proper and becoming; and if anybody thinks it is not why doesn't he stand up and say so? (No sound.) Then stand up those who agree!" And then took place a general and tumultuous rising, and when the commissioner and the other officers rose too, the whole assembly crowded up before the table, a pen was seized, and amid much enthusiasm and cries of "Put my name down," "Put my name down," a long list of reformers was rapidly enrolled, and the meeting was at an end. They who saw this scene will not readily forget it. It is really of great practical significance to see the great district officials join the local notabilities in social reunions for the purpose of encouraging by advice and personal influence useful works of social improvement.—*Hindoo Patriot*.

COTTON MILLIONAIRES AT BOMBAY.—If we take all India, we find that Europe now pays her nearly forty millions sterling a year, of which more than one-half is in bullion, for cotton, which five years ago sold at not more than seven or eight. What is the result of this in the city of Bombay? In Calcutta the trade is almost entirely in the hands of Europeans, and the Bengalees play but a subordinate part. Hence there is a wider social gap and less friendly intercourse between the two classes. But in Bombay, owing chiefly to the presence of a casteless race like the Parsees and to the physical advantages of the island, the lion's share of the trade is in the hands of the natives, and they associate with the English gentlemen on terms of more pleasing equality than is the case with their more refined but less wealthy countrymen in Bengal. Hence many Parsee and Hindoo, and a small number of English (or rather Scotch) merchants find themselves possessed of sums which are reckoned by millions, and speak with contempt of so petty an amount as a lac of rupees, or 10,000. Hindoo or Parsee, who were a year or two ago petty brokers or miserable shopkeepers, are now millionaires. The most remarkable instance of this is a Hindoo named Premchund Roychund, lately a subordinate clerk in an English house on 30/- a year. By daring speculation he has amassed about two millions sterling. Again, Rustonjee, the second and ablest son of the first baronet, Sir Jamsetjee Jejeebhoy, has become a millionaire of Bombay, though his ancestral fortune was not large, his capital being reckoned at two-and-a-half millions sterling, and if the present price of cotton continue for two years there is every likelihood of this sum being doubled. These are only two out of twenty whom I might name. The same is true on a smaller scale, because the partners are honourable men in the English sense, of such Scotch houses as Messrs. Nicol and Co., and Ritchie, Stewart, and Co. These are the great merchant princes, but all the subordinate commercial house and traders have their share. Nor is the wealth confined to the merchant who acts as middleman between the peasant grower of cotton and the Liverpool buyer. Next to those of Madras, the ryots of the Bombay Presidency were the most miserable in India, burdened with a weight of hereditary debt, to which each generation added, and

veriest bond-slaves of the native usurer, who bought their crops at his own price. Now the mass of the peasants are rolling, comparatively, in wealth, and the occupation of the usurer is gone. Except that vile hereditary debt, the fruit of superstition, to set a limit to which a wise Insolvent Act will soon be passed in the ryots' favour, the agricultural class here in point of comfort put ours in England to shame.—*Letter in the Times*.

MR. BRIGHT, M.P., AT BIRMINGHAM.

Messrs. Scholefield and Bright addressed their constituents at Birmingham on Wednesday evening; Mr. H. Wiggin in the chair.

Mr. Bright, on rising, was received with loud applause.

He said that when his colleague and himself had the pleasure last year of addressing the people of Birmingham in that hall, there was one subject which then pressed upon the minds of all, and caused disquietude. That disquietude arose from rumours of war, and lest England would have to engage in the conflict. A small State was in difficulties, perhaps of its own creation: it was assailed with what was thought a vague vindictiveness by a powerful people, comprising one great empire and several kingdoms. They were not disposed to go into that contest, and his hon. colleague spoke in most explicit language against England entering into a war with Germany, and perhaps with other countries. Following his hon. colleague, he (Mr. Bright) said that any Government who would then plunge them into war for the sake of the integrity of Denmark would deserve to be execrated by the people. Although they took so decided a view, there was a restlessness in men's minds, and newspapers supposed to represent the Government were urging to war. Then they had over them two ancient statesmen—(laughter)—upon whom rested much of the responsibility of the Russian war, and they thought the danger which they saw pending over them was not wholly imaginary. How they escaped the war they could not tell. Some said the Queen was opposed to the war, as she would be to any war that could be avoided: and if to her Majesty they owed their preservation from it, he felt grateful to the Queen. If they owed the peace to the young members of the Cabinet, headed by Mr. Gladstone, he thanked the majority of that Cabinet. (Applause.) Some said that the moneyed interest—(laughter)—seeing such a war to be ruinous, had not been without its influence in preventing England taking part in the conflict. The subject was discussed in the House of Commons with feebleness by the Government and with folly by the Opposition. None could get from the Government what it meant to do, and the Opposition tried to drive them to some act which would bring about hostilities, but in the great debate the two sides had to make a recantation of the policy they had in times past so firmly adhered to. There was a recantation of the foreign policy from the reign of William III. to the reign of Victoria. His opinion was, considering the experience of the last few years, the war in Italy and Denmark, their freedom from both, the debate of the last session, and the great division which took place on what was termed "the theory of the balance of power," that this theory was wholly dead, if not dead and buried. He could not tell what balance of power meant; still the theory had brought incalculable misery to the country. It rose before him as a ghastly phantom, which throughout seventy long years had loaded the nation with debts and taxes, had sacrificed perhaps millions of lives, made millions of families de-olate, creating a double peopage at one end and a double pauperism at the other. They might well rejoice that the foul idol had been kicked down, and that one ugly superstition less was held by English statesmen. Well, if they would not have Danish, American, or other subjects to discuss in the next session, what would have to engage their attention?—home affairs, and there was ample room in them for discussion. What was the question which Lord Devon, at a recent meeting at Torquay, said was coming in the future? It was an undeniable fact that great questions could not sleep. Put it as they might, their resuscitation was inevitable. Years ago the statesmen of America voted the negro a great nuisance. Their business, they said, was to grow rich by cultivating cotton, and they brought themselves to believe that the question of the negro's freedom was for ever buried. Yet what did they see? North and South, both responsible for the position of the negro, engaged in deadly conflict in this regard. They saw the negro rubbing the marks of the burning iron from his brow, and the shackles which had bound him so long dropping from his limbs. The chattels bought and sold were every day becoming free men. (Applause.) So in England there was a question like that of slavery which would not sleep, the great question of the admission of the people to the right guaranteed them by the constitution. (Cheers.) In 1861, the great question of Reform was voted a nuisance—might he not say betrayed and slain, and it was thought, buried. Lord Grey, with regard to the first Reform Bill, did not shirk it in his place and treat lightly that great question, and told the Legislature plainly that he meant Reform, and that the Ministry would stand or fall by the result. Had Lord Palmerston been equally open and plain with regard to the bill of 1861, it would have passed the House of Commons without one effective hostile division; and he had heard it upon authority that the House of Lords would not have taken the responsibility of rejecting it. (Cheers.) That bill was not dead, but had again taken shape, and the Tories, as well as those Whigs who were so very like Tories, had an uncomfortable feeling—so uncomfortable that it came almost to a shiver. (Laughter.) What apparition was it which so alarmed them and made them so much afraid? Was it not the five or six millions of the unenfranchised—the men who were allowed to marry, to keep and rear their children, and who were expected to get their living, to pay taxes, and to conduct themselves as citizens? Yes, it was the six millions shut out of the franchise of whom they were afraid! England had its Parliament 600 years. She was the mother of Parliamentary and of representative government, and why, he would ask, should six millions of her people be debarred the right of the franchise? They knew that an Englishman, if he went to the Cape of Good Hope, to Australia, to Canada, or to any of the

thirty-five States of America, could vote, register his vote as an Englishman, freely, according to his right. It was only in his own country, on his own soil, where he was born, on the soil that he had enriched by the sweat of his brow, he was refused that right which elsewhere he could enjoy. (Loud cheers.) The apparition was an unpleasant one, and the present state of things was dangerous and could not last. If it should happen that the five or six millions of his countrymen of whom he had spoken should fix their eyes determinedly on that House in which his honourable colleague had a seat, the Legislature would note the fact and grant the concession required. It was so in 1831-2. Men fixed their eyes upon Parliament, and then it required but one spark to the train to throw the country into the throes of a revolution. ("No, no," and loud cheers.) If any accident unforeseen happened in the world which produced great and unlooked-for change, it was the French revolution, which precipitated the great movement for Reform in England. Was it, he would ask, policy in statesmen to allow a state of things to follow upon accident affecting them without in any way possessing a control. Should the six millions fix intently their eyes upon the House of Commons, who would say nay to the granting of their prayer? Not the mace upon the floor, not the 400 easy gentlemen who lounged within its precincts, not the gentlemen who called themselves statesmen and dozed in Downing-street. No, there was no power that could say nay to the five or six millions if intent upon having their right. That was the apparition which frightened the gentlemen at Torquay—a climate of somewhat relaxing character—and they might perhaps on that account make a little allowance for the nervousness exhibited. The same apparition had caused trouble in other quarters, and lately they read speeches in which honourable members had said that no one wanted Reform, and yet the burden of their speeches, as if they could not get rid of it, was the great Reform question to which he had referred. They had all some pet scheme, which he would term fancy schemes. Mr. Buxton, the other day, proposed that one man paying a larger rent than his neighbour should be allowed to record two votes, but he (Mr. Bright) had understood he had abandoned it, and he hoped he would keep it in the dark till it was asked for. Lord Grey, as an eminent and capable man, had also spoken of Reform, and being the son of the Lord Grey who stood so true to the people in past time, and who had spoken so happily upon the corn-law question, he (Mr. Bright) attached importance to, and received favourably anything he might say. That noble lord wished somehow to reconcile justice to the people with the non-disturbance of his order. Now his (Mr. Bright's) belief was, that a good bill, one to be of use, must disturb something. That which repealed the corn-laws disturbed the landholders and farmers, conferring, however, upon them nearly as much good as it did upon the people. They wanted a disturbance, but the disturbance they wanted was that which would give stability to the empire and give happiness to the people. Lord Grey would propose a bill of the fanciful kind, and the plan he suggested was what was termed "after the cumulative fashion"—a fashion that would require explanation before they understood what it meant; he would allow one voter to give a vote to each candidate, supposing there were two, the voters, however, to be at liberty to give two votes to a man if he choose. How would that have worked at Birmingham at the last election? There were three candidates; and supposing there were 10,000 electors, say that 6,500 were Liberals who would record their votes for his colleague and himself, and take it that the other 3,500 combined to vote for Mr. Ackland, their number would be doubled, and the poll would represent Mr. Ackland as with 7,000 votes, so that he would be returned, as one of the Liberal members, by a vote from the other party, would be rejected. He (Mr. Bright) agreed with Mr. Scholefield that they should view with extreme suspicion a fancy franchise. A bill to be of service to the country should be simple and intelligible, not a flash note or coin of inferior make. He had been charged with having too little reverence for authority in the country, and some had even dared to charge him with disloyalty, but he would say that the real disloyalty was the disloyalty to the freedom of the people. Why this fear of the people in England? It did not exist elsewhere amongst Englishmen. It was only in this island that it existed. In the next session a bill will be passed firmly establishing the representative principle in Canada. In New York seven thousand persons voted at the last Presidential election, and 4,000,000 in the free States voted in the most orderly manner possible, and in the States in Canada, and in Australia, and in South Africa, places where Englishmen were free to vote, life and property were secured, education was provided, religion protected, taxes levied with equality, and the people enjoyed all the comforts of an English home. What then were the gentlemen at Torquay afraid of? They seemed to have some fear for what they termed the institutions of the country, but was there one institution that would suffer by an extension of the franchise? The Church would not suffer, nor would a particle less be paid to the ministers of religion. (Cheers.) Besides, if the Church was really the poor man's Church, why surely the poor man would know it and treat it with that respect which he ought. If one million of men were admitted to the electoral poll, was there any man in his senses who would venture to say they would combine for the destruction of one institution? The Crown, which was the most venerable of their institutions, was not opposed to the admission within the pale of that million of men, for the Queen had more than once declared in Parliament her free consent to the admission of that number of her people—(cheers)—and throughout all history it had been found that an extension of the representative system brought stability to the throne and prosperity to the people. He was himself opposed to violent changes. The five millions would ultimately be admitted, but their admission would be by degrees, for he was adverse to needlessly shocking Conservatism, be it Tory or Whig. They might for a time dam up the stream, but the volume of water was increasing and descending with accelerated force, and the effort of a united people would ultimately be crowned with success. (The hon. gentleman then resumed his seat amid loud applause.)

A baby "show" has been held at Kingsclere, Hants. Seven babies were entered, and three prizes were awarded.

PUBLIC MEN ON THE TOPICS OF THE DAY.

Mr. BAXTER, M.P., delivered a lecture on Tuesday, in the Mechanics' Institution at Blairgowrie. It related almost exclusively to the American civil war, and was, in fact, a history of that unhappy business. Mr. Baxter showed, first, that the South had no constitutional right to secede; next, that slavery was the cause of their secession. They had no constitutional grievance, but when they were beaten at the polls on a question into which slavery largely entered they seceded. The hon. gentleman expressed a strong and confident hope that the North would put down the rebellion. That consummation was most earnestly to be desired, not merely for the sake of America herself, but in the interests of civilisation.

Mr. W. E. FORSTER, M.P., attended a *soirée* of the Bradford Chamber of Commerce on Thursday evening. He spoke in the course of the evening on the relations between the Foreign Office and the Board of Trade in regard to foreign commercial matters. He showed that the Foreign Office had hitherto taken no cognisance of such matters, but had referred them to the Board of Trade. That proceeding was not satisfactory, and he hoped that there would be an alteration, which would centre in the Foreign Office all care of foreign commercial subjects.

Mr. MURRAY DUNLOP, member for Greenock, met his constituents on Friday night. He justified in detail and at some length his vote in favour of Ministers in the Danish division, while his opinion had all along been adverse to the London Treaty on behalf of which Ministers acted—on the ground that the Conservative motion would have committed him to the support of war for Denmark, and consequently on behalf of the treaty of which he disapproved. Mr. Dunlop defined the non-intervention principle as he desired to see it practised, denying that material interest was the only interest which could or ought to be pleaded in defence of war. He went on to speak of the question of reform, in which he did not expect the present expiring Parliament to do anything, but which, he thought, might be with great advantage fully discussed in the coming session, with the view to the introduction of some such measure as Lord Russell's bill of 1860. Passing to the question of expenditure, Mr. Dunlop defended Mr. Gladstone as "the most earnest and ardent economist, not only in the Cabinet, but in the House itself," against Mr. Cobden's accusation of extravagance; but expressed his conviction that, so long as the departments controlled the Chancellor, and the House could not effectually control the estimates, Parliament "would effect as little saving in time to come as it had done in years past." Mr. Dunlop, having spoken of the system of education in Scotland, and against the law of "hypothec," intimated that, though he felt a great desire to withdraw from public life, and though he had even at one time all but made up his mind to retire from the House, yet, trusting to the forbearance and yielding to the pressure of his constituents, he had now resolved to present himself for their suffrages at the approaching general election. A vote of confidence in Mr. Dunlop was carried by acclamation.

Mr. P. A. TAYLOR addressed his constituents at a crowded meeting last week in Leicester. The reform question was, he said, a joking matter in the House of Commons. It had been compelled to go through the same process session after session. It was introduced, a certain time was occupied, and after a few speakers had spoken the House manifested a strong desire—for dinner. (Laughter.) The reason was that both great parties, both sections of the members of the "upper ten thousand" in the State, had an equal desire to keep the people without reform; but each party in the State desired, when reform became essential, to be the means of passing a Reform Bill. They therefore each introduced a bill, exhausted the question, and disgusted the people, and then quietly walked reform out of doors. (Laughter and applause.) The middle classes during the last few years had been wanting in their duty and to the claims which gratitude ought to have upon them for the services of the working classes. (Applause.) But he had great confidence that reform would be carried, and was quite ready to wait awhile rather than accept a halting measure. He had great hopes from Mr. Gladstone's declaration on the subject last session; but the fact was they were living under a very powerful and dominant landed aristocracy. He would heartily support Mr. Cobden's suggestion for the establishment of a great league for free trade in land. He would also abolish the law of primogeniture. There was not a class in the country that was not more or less tainted with this spirit of class legislation. The Church was an engine of class legislation.

I mean, of course, the political Church as by law established. I am not thinking of the theology of the matter, and, between you and me, I don't think they are thinking much of it. (Laughter.) The Church is an engine of the aristocracy. What is an Established Church but a Church which makes the whole community pay for its support? It is an attempt to bind the present and to stereotype the future to the trammels of the past—(cheers)—an attempt in respect to the most important subject which can attract the human mind to contravene the great law of Providence, which is progress.

He agreed with John Stuart Mill that non-intervention, unless accepted by despot as well as free States, "will come to this miserable issue,—that the wrong side may help the wrong, but the right must not help the right." The duty of the people of England was not to shut their eyes to foreign affairs, but to open them wider,—"not to take no side, but the right

side—not to have no allies, but to have the right allies." The American question had nearly settled itself. It was simply a strife between a higher and lower level of civilisation. Through the course of the war they had seen those frightful traits of slavery which characterise the South, whilst by the North the conflict had been carried on with as much mercy and kindness as it was possible to be shown in the prosecution of a bloody war. Mr. Taylor opposed the "Permissive Bill," on the ground that as he intended to take his glass of wine, whether the majority liked it or not, he could not help to compel other persons to do differently.

Mr. Bright and Mr. Scholefield were present at a meeting of the Birmingham Chamber of Commerce on Thursday. Mr. SCHOLEFIELD alluded to the improvement which had taken place in the practice of the Foreign Office in sending down gentlemen to give information to Chambers of Commerce in reference to matters of foreign trade. The hon. gentleman also alluded to what he had done to promote an amendment of the partnership law. Mr. BRIGHT advised the Chamber not to expect too much from the Foreign Office until it had got rid completely of most of its traditions. He spoke at some length in reference to the Factory Acts and the Patent Laws, expressing a strong opinion that the commission on Patent Laws had done little that would be of service to the community.

ELECTION INTELLIGENCE.

PRESTON.—Mr. G. Melly, of Liverpool, has been accepted as the Liberal candidate for Preston, and has issued an address.

HERTFORDSHIRE.—We (*Herts. Guardian*) hear it has been decided that the Hon. H. Cowper is to be the only Whig candidate at the next county election for Herts, as it is thought that he will have a better chance of success by standing alone and taking and keeping all the split votes himself, than if he were to have one or two fellow-candidates.

WINDSOR.—Mr. Labouchere and Mr. E. F. Flower the two Liberal candidates for the representation of Windsor, addressed a meeting of the Liberal electors of that place last week. Mr. Labouchere expressed his approval of the measures which had been adopted by the present Government, and especially those introduced by Mr. Gladstone; he was opposed to universal suffrage, and his support to a Reform Bill would depend upon its character. Mr. Baines's Bill for a 6/- franchise went too far, but he should be willing to vote for a 20/- county franchise, and an 8/- borough one. He did not consider that the ballot would be the useful measure which its supporters urged, and should prefer to see people vote openly and conscientiously, but would be in favour of a permissive ballot. Mr. Labouchere concluded by saying that he would vote for the abolition of Church-rates. Mr. Flower, in a few remarks, said that his views were entirely in accordance with those of the other candidate. A resolution was passed pledging the meeting to support both gentlemen.

DEVONPORT.—Sir Arthur Buller, although he has not fully regained his health, addressed a crowded meeting of his constituents at Devonport on Friday evening. The main topic of discourse was the foreign policy of the Government, which he zealously defended. On home matters Sir Arthur spoke briefly. He regretted the mismanagement of the Church-rate question, but did not despair of the ultimate triumph of the abolitionists. He objected to the proposal for constituting the bishops a final court of ecclesiastical appeal; and, concerning reform, contended that it was the people and not the Liberal party in Parliament by whom apathy had been shown. Sir Arthur vindicated himself from charges of inattention to Parliamentary duties, Mr. Brassey, the forthcoming Liberal candidate, in a carefully thought-out speech, gave expression to his views on the leading domestic questions of the day. On the subject of Church-rates, and other cognate questions, he said:—

Now you will never get Church-rates repealed by the Conservatives. (Hear.) From the Liberals you can expect it, and believing as I do that they should be abolished, I should be sorry to see two Conservatives elected here, because they would assist in preventing a solution of the question. All kinds of compromises have been tried, but none have been satisfactory, because no solution can be satisfactory which is not acceptable to all parties. There is a strong party in this country who believe that those rates ought to be abolished, and I concur in that view. (Loud cheers.) I think they ought to be abolished, not only from a Non-conformist point of view, but from a point of view which I occupy as a member of the Church of England. (Cheers.) Another question has been brought into prominence lately which has obtained great consideration from the High-Church party in this country—establishing a final appeal court of the Established Church. If we are to have any change in regard to that court of appeal it must be made more legal than it is. (Hear.) I feel sure a change of the articles of the Church will never be obtained by the present Parliament nor for many years, and therefore what we want now is to have the matter, as it is now, written properly—written according to the strict meaning of words without bringing into it any abstract views of private theology. In conclusion, gentlemen, allow me to express my strong approval of all measures that have been introduced for the development of religious freedom. I desire that every man should enjoy as great a measure of political freedom as can with safety and advantage to the community be accorded to him, and I would accord to all my fellow-countrymen the highest and fullest measure of religious freedom. (Cheers.) With that object I shall cordially and earnestly support those measures introduced by Mr. Bouvier for giving the

Nonconformists the full benefits of the education employed at the Universities. I think I have told you in a general sense what my political opinions are. I come here to advocate civil and religious liberty, anxious to see every barrier in their path removed, and to see those great principles triumphant. (Loud and continued cheering.)

The Rev. J. Stock, in proposing a resolution in favour of Mr. Brassey, said:—

I rejoice in listening to the speech of Mr. Brassey, because he did not confine himself to the old method of addressing Liberal audiences now-a-days. There are some gentlemen, who when they come down to address their constituencies, and are asked for their political creed, answer, "Well, my political creed is just comprised in two words—Lord Palmerston." Now, Sir, I think we have had quite enough of this disposition to swear by one name. I have no great faith, I confess, in the Liberalism of my Lord Palmerston—(cheers)—much as I admire the spirit and the prudence wherewith on many critical occasions he has conducted the foreign affairs of this kingdom. But, Sir, it rejoiced my heart this night to hear from the lips of Mr. Brassey a statement of his political views clear and bright and fresh, with all the vigour and beauty of youth about them. (Cheers.) He will go into Parliament as an advanced Liberal, and will be obliged to accept all improvements from whatever side of the House they may come. His motto will be "The prosperity of my country, and the promotion of civil and religious liberty to the utmost possible extent." That is the genuine creed of Liberalism. It is not devotion to a party—not devotion to Lord Palmerston, or any other lord; it is a system of great and enlightened principles. (Loud and prolonged cheers.) Those principles have received approval in the speech of Mr. Brassey, and I ask you to endorse most thoroughly the resolution I am about to put to you. He trusted they would return Sir Arthur Boller and Mr. Brassey by a majority of at least 150 votes at the general election.

Law and Police.

THE CUSTODY OF INFANTS.—IMPORTANT CASE.—In the year 1861 a gentleman who had originally been a Protestant, but who fourteen years previously had embraced the Roman Catholic faith, married a young Protestant lady, and in the following year a daughter was born of the marriage. Six months afterwards the father died intestate, and within two years from that date—that is to say, in October last—the mother married again. Under these circumstances, the family of the child's father applied for the guardianship of the infant, or for its removal, at any rate, from the custody of the mother into the keeping of those who would see to its education in the father's faith. The application to the Court was based solely on these grounds. It was not pretended that the mother was disqualified by character or temper, or anything except her Protestantism, for the guardianship of her own child. The single argument in support of the demand was that the infant was the child of a Roman Catholic father, that it had been baptized by a Roman Catholic priest, and that the importance of maintaining it in the Roman Catholic faith would warrant the interference of the Court against the mother. The case, which came before the Rolls' Court for decision, was terminated on Wednesday by a judgment unfavourable to the applicants. The Master of the Rolls distinctly premised and explained "that in the matter of religion the Court holds that the Roman Catholic faith and the Protestant faith are to this extent equally beneficial to the child, that it considers the hope of eternal salvation does not depend upon the circumstance whether she entertains one faith or the other, but upon the manner in which she fulfills her duties upon earth." This uncompromising profession of impartiality left the question to be argued on its own merits, or in other words, with reference to those manifest interests of the child of which the court could take cognisance. The wishes of the father in the matter could not be decisively presumed. On the one hand, he was not only a Roman Catholic himself, but he had, about a year before his death, and six months before the birth of the child, ordered a draught of a will, in which he directed that his children should be educated in the faith which he had embraced. On the other hand, though a child was born, and though he knew himself to be seriously, if not dangerously ill, he never executed this will, thus leaving to be inferred that he was undecided in his final opinions on the subject. Still, he was a Roman Catholic, and died in that faith, and "the Court," said the Master of the Rolls, "always gives a preponderance to the wishes and desires of the father; and, in the absence of other circumstances materially to the benefit of the child, it directs the child to be educated in the religion of the father." But in this case the child could only be provided with such education at the cost of that invaluable blessing—a mother's care. The Court, in point of fact, was moved by this application to withdraw an infant of two years old from the care of its own mother, though it was not alleged or insinuated that the mother was unfit for the charge. It was only argued that the importance of making the child a Roman Catholic instead of a Protestant would justify the removal, and this argument the Master of the Rolls refuted, in language which will find an echo in every parent's breast:—"Nothing—not only nothing, but no person, no combination of them—can, in my opinion, with respect to a child of tender years, supply the place of a mother, and the welfare of the child is so intimately connected with being under the care of the mother that no extent of kindness of other persons can, in fact, supply that place." The Court held, therefore, that it could not visit the infant with a loss so

destructive of its welfare, and left it in its mother's keeping.

ENLISTING FOR THE SHENANDOAH.—Captain Corbett, who was charged with enlisting men in this country to serve on board the Confederate vessel the Shenandoah, was again examined before Sir Thomas Henry, at Bow-street Police-office, on Thursday. The evidence of several witnesses was taken, who were engaged in London to navigate the ship to India and China, who, when they found that she was to act as a Confederate man-of-war, refused to take service in her, and returned to England. Captain Corbett, who stated by his counsel that he had a perfectly good defence, which, however, he meant to reserve for the present, was then committed for trial.

THE ARREST OF A PERUVIAN CAPTAIN.—The charge against Captain Grao for a breach of the Foreign Enlistment Act was brought before the magistrates at Dartford on Friday. They dismissed the summons, as the evidence adduced did not warrant the charge. There appeared to be some doubt respecting the origin of the prosecution. The information appeared to have been laid by a person named Crapse, but the counsel for the prosecution declined to give any information respecting him beyond the fact that he was respectable and responsible.

THE "TIMES" AND "EVENING MAIL."—A pending dispute between Captain Platt, one of the proprietors of the *Evening Mail*, and Mr. Walter, of the *Times*, received an interim decision at the hands of Vice-Chancellor Page Wood on Friday. The *Evening Mail* is a reprint, three times a-week, of the more readable parts of the daily *Times*. This arrangement Mr. Walter desired to put an end to; but the Vice-Chancellor held that a system of more than eighty years' standing could not be stopped in an off-hand manner, and he issued his injunction against Mr. Walter interfering in the matter until the case had been argued on its merits.

THE HISTORY OF A BRACELET.—A trial at the Middlesex Sessions last week, furnishes us with a curious and instructive history of a bracelet. The ornament in question was presented to one of the members of the Cadogan family by Charles II. It was a gold bracelet, set with a sapphire and diamonds, and its estimated value was 50*l*. It had become the property of Lady Honoria Cadogan, and was stolen from the house of the late Earl of Cadogan by one Wright, a house-agent employed to make an inventory of goods after the death of the earl. Wright, eager to make money of his prize, carried it to the shop of Mr. Richard Attenborough, a pawnbroker in Piccadilly. He first proposed to raise money on it, next to sell it. He told the shopman that he had bought it a few days before for fifteen guineas at Debenham's, the auctioneer's; but although he said he gave fifteen guineas for it he was ready to sell it for ten. As the bracelet was worth so much more, and as it would have been easy to inquire into the truth of the story, so far as Messrs. Debenham were concerned, it might be supposed that Mr. Attenborough's shopman at once grew suspicious. Nothing of the sort. He bought the bracelet without more ado, and at once caused it to be broken up. Further, "the things," as a constable called them, meaning the gold and jewels, were sold three times in the day. The jewels went from Piccadilly to Oxford-street, from Oxford-street to Camden Town, from Camden Town to Finsbury Pavement. The gold went to Hatton Garden, and then to Hoxton, where it was found by the police on the hob of a stove, ready for melting. The process is this:—A stranger enters the shop of a pawnbroker, and sells a jewel for five guineas less than he gave for it, and at one-fifth of its estimated worth. The pawnbroker immediately breaks it up, and disperses it in fragments far and wide. What are we to think of this mode of conducting business? The Assistant Judge, in examining the shopman, asked whether it was the custom of the firm to buy these things of strangers. The answer was "Yes; we buy these things daily, whether they are strangers or not"; and then the dialogue ran thus:—The Assistant Judge: "And you break them up within forty-eight hours?"—Witness: "Yes, if the things are old-fashioned, we break them up at once. We make that a matter of principle." The Assistant Judge: "And especially so if you buy them of strangers?"—Witness: "If it had not been for the information we gave, they would never have obtained the articles at all." The Assistant Judge: If you had not given the information, you would have been now standing in the dock instead of the prisoner." Upon this we need make no comment. It is sufficient to point out how easy it is for thieves, under such a system, to get rid of "these things."—*Globe.*

Crimes and Casualties.

A coroner's inquest held on Monday evening brought to light some of the facts connected with a most atrocious child murder. It seems that on the morning of the 8th inst. a woman gave to the guard of a train just leaving Manchester for Fleetwood a box, saying it was her luggage, and that she was going to Preston. The box was never claimed, and after remaining some days at Manchester, to which place it was brought back, it was sent to the "left luggage" department at Euston-square. As no claimant appeared for it, the lid was raised to see whether the contents afforded any clue to the owner. Under a cloth and some straw was found the body of a female child at least twelve months old. A surgeon

stated that the child had been well nourished, and had died from suffocation. The inquest was adjourned for further inquiries to be made.

Dr. Lankester held an inquest on Monday on the body of a man named Baker, who had died from want of food. He seems to have been a ragpicker. The room where he lodged swarmed with vermin. In it were found half-notes to the amount of 75*l*, a bank-book showing the deposit of 300*l*, and 30*l* in silver and copper. He had literally starved himself to death. The jury found a verdict to that effect.

On Saturday afternoon a frightful railway collision took place about two miles from Bolton. A luggage-train ran into a passenger-train, and the engines became so interlocked that three other engines were kept working for three hours before they could be extricated. The damage to the trains was the least part of the mischief done. Three railway servants were killed, and several of the passengers more or less injured.

A few days ago a wagoner, named Radcliffe, attempted to cross the River Wharf at Bradford, but the wagon was upset by the current, and the poor fellow, unfortunately becoming entangled in the harness, was drowned along with both the horses. We (*Leeds Mercury*) understand that Mr. W. E. Forster, M.P., assisted by some of his workpeople, made the most praiseworthy exertions to recover the body of Radcliffe, and that, in his anxiety to effect that laudable object, the hon. gentleman incurred no small risk, having been at one time, it is said, submerged to the neck.

There was a lamentable accident on Benyon's Pound, a large sheet of water at Gledhow, near Leeds, on Monday. The ice being thin in one part owing to the action of a spring, gave way as several persons were together upon it, and they were precipitated into the water. One young lady—Miss Bulmer, eldest daughter of Mr. Bulmer, surgeon, Park-square, Leeds—who was being pushed on the ice in a chair, was drowned. Nor did the calamity end here. Mr. Lyndon Smith, who was on a securer part of the pond, hastened to the assistance of those in the water, and while endeavouring to save others was himself drowned.

A woman named Rostock has committed suicide in a manner unusual in this country. She seems to have been jealous of her husband, and on last Saturday night she burnt a pan of charcoal in her bedroom. The next morning she was found dead.

HORTON-LANE (BRADFORD) MUTUAL IMPROVEMENT SOCIETY.—On Tuesday, January 3rd, in connection with this society, the fifth lecture of the series was delivered by the Rev. J. P. Chown, entitled "Columbus, a Life and its Lessons," to a large and greatly-interested audience. On Tuesday, Jan. 17th, a series of winter-evening readings was given, in place of the usual fortnightly lecture, when the Rev. J. R. Campbell, D.D., president of the society, was in the chair. The readings were from the works of Henry Rogers, Tennyson, Chambers, Southey, Robert Browning, &c.; and the readers were Dr. Campbell, Arthur Briggs, Esq., and Messrs. James Wales, Councillor Broadbent, and Samuel Walker, and the missionary of the church, the Rev. Thomas Roberts. The noble lecture-hall was well filled on each occasion.

PROFESSIONAL MENDICANCY.—The squalid and importunate beggars who infest every thoroughfare have become the most intolerable of nuisances. It is a disgrace to the administration of the metropolitan police that they should be allowed to follow their calling unmolested. Walk along the best streets of London—Piccadilly or Regent-street, for instance—and you will be followed by ragged and dirty figures of all ages, from the toothless and dissolute-looking beldame to children not more than six or seven years old, begging you in a piteous whine, and for the love of God, to give them the price of a piece of bread. Foreigners stand aghast; so do honest country-people. Even Londoners themselves are not proof against such signs of misery, and hasten to relieve the supposed sufferers. But there is not a policeman in the district who does not know that nineteen out of twenty of these wretches are mere professional beggars. The same faces may be recognised month after month and year after year. Some of these impostors make their tour of the metropolis, taking one district after another; others, more audacious, beg night after night at the same spot without fear of the police, and their gains are known to be often far greater than could be obtained by honest labour. The last few weeks the plague has been worse than ever. No sooner does a frosty day come than strong-limbed and loud-voiced fellows are about under the pretext that they are out of work. Villainous-looking tramps, male and female, pretending to have something to sell, lounge through the streets, go down the areas, call to the servants, and even knock at the doors. Little children, sent out of course by their parents, are being educated in every kind of iniquity all day and all night in the streets. For this, as we all know, there ought not to be the smallest necessity. Such a person as a beggar ought never to be seen in any part of London. As long as there are places where the starving may receive food and the weary get a resting-place, no human being should be permitted to solicit alms in the streets on any pretence whatever. If the misery be real, let it be relieved; if it be feigned, let the impostor be punished. London mendicity has grown into a system under the defective administration of the Poor-law and the culpable negligence of the police.—*Times.*

Literature.

ST. PAUL'S EPISTLES FOR ENGLISH READERS.*

Few men are better qualified than Dr. Vaughan to expound the New Testament at once plainly and with scholarly accuracy to the English reader. Through the whole of his exegetical writings is apparent a single and reverent purpose to ascertain what the inspired writers have really said, and to express the same in words which shall, as nearly as inevitable differences of idiom permit, convey an equivalent impression to the original. In selecting for himself such a task as the present, Dr. Vaughan has therefore, in our opinion, shown an excellent judgment. Valuable as his expositions of particular books of the New Testament unquestionably are, they would scarcely, even by those who prize them most, be regarded as calculated in any great degree to aid the scholar or the critic. But they do present features—not often met with in combination—specially marking the writer as qualified to help the New Testament in speaking for itself to our average educated classes. There is no pedantry in Dr. Vaughan, no mere verbiage, no needless display of conflicting opinions and authorities, no disposition to speak disrespectfully or bitterly of other labourers in the same field; while the reader is ever made to feel that what he as commentator is illustrating and explaining, is pre-eminently the centre and substance of his own interior being. We might have wished for the author of such a work as that before us, a little more of homely vigour and force. The expositor of Scripture does not do all his work unless he makes people think as well as clears the path of their thoughts. And this is especially true of the Epistles of St. Paul, involving as they do problems of the very deepest interest respecting the first principles and early development of Christianity:—problems which are certain to become increasingly the objects of thought and inquiry, and on which, therefore, the careful and devout workings of such a man as the writer would have been specially valuable. But we are not disposed to quarrel with what he has given us because it was not something else. Let it be understood that Dr. Vaughan writes for the thoughtful education of the heart rather than for the satisfaction of the intellect, and the reader may quietly resort to his pages with an assurance that he will find there what is calculated to feed spiritual life, and cherish all humble, devout feeling.

We must explain the plan of the work, promising that the manner in which this specimen part is got up, surpasses for distinctness and appropriateness of type, and beauty of arrangement, any work of the kind we have seen. The text consists of, we may say, five portions. First, in the foremost part of each page, stands the Authorised Version—"without alteration of 'word or letter.' This is printed in bold, clear type. Right and left of this respectively, are placed a running description of the contents of the successive paragraphs, and a literal translation from the Greek:—both of course in smaller type. In the middle margin, below these, is given "a free paraphrase," in which, to use the author's own words, "it is attempted to express "the sense and connection of the Epistle, without adhering to the form in which the inspired "author clothed it." The remainder of the page is occupied with the explanatory notes, in double columns. The effect of these arrangements is particularly happy, and all approach to confusion or perplexedness—if we may be allowed the word—is avoided. In the exegetical notes, the author has, we are disposed to think wisely, confined himself to the statement of that which "on the whole was judged preferable." But the scholar, reading "between the lines," may easily discern that though authorities are not quoted, they have been weighed; while, to the general reader, the mention of names and comparison of conflicting opinions might have proved confusing rather than instinctive.

The order adopted for the present work is the chronological. The First Epistle to the Thessalonians is generally agreed to have been the earliest of that series by which the greatest of the Apostles has been made the instrument of enriching and edifying the Church. As it was the earliest, so it is perhaps the simplest and most rudimentary of them all. Nor is there another which seems so to breathe the early, fervent, and as yet untainted life of the Church; in which the joy of a new salvation, heightened rather than depressed by the first assaults of persecution, and awfully yet cheerfully over-arched by that vivid expectation of the Second Advent, which so much

of both the First and Second Epistles was written to guide and correct, blended together in a fulness and an energy in which even the Apostle, so jealous of the churches he watched over, could discern nothing to censure. Later epistles contain more of developed, articulated doctrine: this embodies the very Christian consciousness itself. Dr. Vaughan touches very lightly upon the interesting question we have incidentally referred to, namely, the extent to which the expectation of the Second Advent coloured the teaching and experience of the early Church. Commenting on chap. iv., 15, 16, where it is affirmed that "we which are alive and remain unto the coming of the Lord shall not prevent them that sleep," Dr. Vaughan remarks, on the whole justly, "We do not read it as an express assertion, that St. Paul would himself be among the living at the advent of Christ. At present he belonged to that division of the human race: he knew not but that he might still be so at that epoch, of which the day and hour are known only to the Father, but which each generation of the Church ought to be constantly expecting. The 2nd Epistle expressly corrects the false inference that St. Paul here predicts an immediate return of Christ; and by implication, at least, the idea that he himself presumes upon living to behold it." But do not certain questions inevitably arise, as, for example, what would be the effect upon us of "constantly expecting" the Second Coming? And is it reasonable that expectation should constantly be entertained of an event which the great facts of the world's present condition, combined with the experience of the past, so strongly incline us to regard as distant? And if such expectations did exist in the Primitive Church, on what express words of Christ and His Apostles did it rest, and how are those words to be truly understood? Does Dr. Vaughan expect his readers to have their speculative nature so thoroughly and submissively under bridle and rein, that they shall just go where he goes and stop where he stops?

One of the most strongly marked features of the Commentary of Dr. Vaughan, is the familiarity it shows with the Scriptures. Quaintly but delightfully does good George Herbert say, in one of those exquisite sonnets on the Holy Scriptures:—

"This verse marks that, and both do make a motion
Unto a third that ten leaves off doth lie.
Then, as dispersed herbs do make a potion,
These three make up some Christian's destiny."

And it is in such a spirit that the excellent author of this further contribution to the study of the Bible has listened to the sacred oracles. Not mere concordance work,—valuable as that is instrumentally: but a congenial, sympathetic intimacy with the words of the inspired authors, makes itself felt throughout what he writes. We heartily wish that he may be permitted to finish the work he now begins. Completed in the manner and spirit of this opening part, it will form the noblest monument of a lifetime devoted with consistent and uninterrupted fidelity to the highest service. Rugby's grand Head-Master would rejoice with a warm and tender joy over one who, differing somewhat from him in the stand-point from which he contemplates the Scriptures, had yet, beyond almost any man, the power of sympathising admiringly with the loyal honest and faithful.

The present instalment of Dr. Vaughan's work comprises forty-eight pages—price eighteen-pence. Certainly, considering the admirable "get-up," it is not dear: but it is somewhat expensive. And we cannot but think that the end aimed at—namely, the wider diffusion of intelligent knowledge of the Scriptures—would be better consulted by a somewhat cheaper rate of publication. If it could be brought out at say a shilling a part, very many more would undoubtedly be purchasers.

MOLESWORTH'S HISTORY OF THE REFORM BILL.*

Mr. Molesworth has chosen an opportune time to publish this long-needed and most suggestive history. The prospects of political reform are now about the same that they were some three or four years before the Reform Bill of 1832 was carried. There is the same apparent apathy of the people, the same confidence of the rulers, and the same contempt of the claims of the ruled. On all sides we hear, just as was heard at the close of the third decade of this century, that "nobody wants reform." The most sincere leaders of the popular party are scoffed at now as they were then, and the Tory utters just the same predictions as were uttered nearly forty years ago. To write the history of the memor-

able agitation which followed this dangerous and prophetic calm is to do a national service, and such a service Mr. Molesworth has performed.

Although Mr. Molesworth has not what may be termed an "historical style," he has some of the best qualifications of an historian. He is an industrious compiler, a careful selector of facts, and conscientiously upright in his use of those facts. He has good judgment, and knows how to arrange his materials so that they may produce, without disorder, the precise effect that he wishes them to produce. His want of imagination is, in one sense, an advantage. He cannot colour or excite passion. When he attempts, without the aid of substantial facts, to paint a scene, as when he describes Earl Grey rising in the House of Lords, to move, in 1831, the second reading of the Reform Bill, he fails. In the one or two passages of this character which occur in his history, the reader's attention is at once drawn away from the scene to the artist, who is evidently attempting something beyond his natural powers. The chief merit of Mr. Molesworth's writing in the greater portion of this volume is that one is generally unconscious of the presence of the writer. In the early chapters there are indications of a difficulty in getting along, as though the author were confused by the multiplicity of his materials, and scarcely knew how to condense them, but these quickly vanish, and Mr. Molesworth proves himself to be a master of a plain, unadorned, and truthful style most fitted, on the whole, for the history which he has to narrate. For any reader will find the facts of this history sufficiently exciting without the aid of any of those literary condiments of which "sensation" writers possess such an inexhaustible stock.

Mr. Molesworth commences his work by a sketch of the history of reform during the two centuries which preceded the agitation in the years 1831 and 1832. For the question of political reform has had a long life, and is of no mushroom nature, nor a mere spasmodic sentiment. We are surprised that, in noticing the reform carried by Cromwell in the Long Parliament, the author does not think it worth while to quote the memorable resolution passed in 1648, in which the doctrine of the radical reformers of the last half-century was anticipated. The Commons passed in that year this resolution:—"That the Commons of England, in Parliament assembled, do declare that the people are, 'under God, the original of all just power.' Here, for the first time in English history, was planted the root-idea of political justice and equity; and all opposition to reform has been, consciously or unconsciously, antagonistic to this idea. Between it and the claims of property and rank, the battle is now being fought, and will, for many generations, and in all countries, still be fought. To Cromwell's Parliament belongs the merit of first putting it into emphatic English words. Mr. Molesworth has done well in calling attention to the efforts of the Pitts—father and son—in their endeavours, eighty years ago, to effect a pacific solution of this question. When one remembers the ignominious defeats which these two popular Ministers—who could carry every other cause which they advocated—then suffered, there will be felt to be little occasion for mortification at the present success of the anti-reform party. The war with the American Colonies and with France prevented any further discussion of such questions by that generation, as they prevented all political and social progress. It was not until the year 1817 that the cry was again raised, when the colliers of Bilston, and afterwards the mechanics of Birmingham and Manchester, once more spoke the word "Reform." These were the days of Major Cartwright, of Hunt, and the best days of Sir Francis Burdett, made memorable, in English constitutional history, by the untoward massacre at Peterloo. Then followed Lord John Russell's motion in 1819, which was buried without discussion. The enforced concession of Catholic Emancipation gave warning of the power that lay in the people, and the sure success of earnest agitation. Mr. Molesworth, by-the-bye, asserts that the Dissenters as a body were opposed to this measure—a strange and unaccountable blunder for any historical student to make. Then, the Marquis of Blandford took up the question, and moved a series of ably-composed resolutions, and afterwards a bill; but he fared no better than any of his predecessors. After this the utmost hope of the more extreme section of the Liberal party seemed to be to transfer the representation of a few of the most rotten boroughs to the large towns, such as Manchester, Birmingham, and Leeds, but Lord John Russell's moderate motion to this effect was defeated by 188 to 140. This was no later than the year 1830; but in that year the last of the Georges died.

The author describes with considerable power the state of the Ministry and the relation

* *The Epistles of St. Paul for English Readers.* By C. J. VAUGHAN, D.D., Vicar of Doncaster. Part I. "The First Epistle to the Thessalonians." Macmillan.

of the Liberal and Tory parties to the people at this period. The overthrow of the Wellington Administration, the threatening motion of Lord Brougham, who then held in his single hand the destinies of reform, and the formation of Earl Grey's Ministry, were the political events which precipitated the long-coming crisis. One of the most interesting sections of this history is the description of the state of the nation at this period, which was distressed to a degree only paralleled by the state of Ireland during the potato famine. Mr. Molesworth accepts the doctrine that much of this distress was owing to bad legislation, and justifies the people in looking to a reformed Parliament for a remedy of their social grievances. Then followed the introduction of the Reform Bill of 1831. The author's summary of the debates of this and the following year, and his description of the outdoor agitation which accompanied and followed them, is done with great skill and judgment. The narrative is not too detailed to be wearisome nor too brief to be uninteresting. Mr. Molesworth throws himself into the movement, and writes in full sympathy with it, and the reader feels himself to be carried along by it with irresistible power. In the debates are reproduced, with one or two exceptions, all the substantial portions of the speeches on both sides. Old men, and men scarcely old, can, in these pages, fight the great battle of their youth "o'er again," listen to the grand fearless speeches of young Lord John Russell; to the stately and dignified eloquence of Earl Grey; to the thunder of Brougham, the fierce denunciations of "Orator Hunt," and the humour and declamation of O'Connell. Here, also, are again dug up the dismal prophecies of Wellington, Peel, Inglis, and all the Tories, both lay and clerical.

Of the insane opposition of the clergy to any measure of Reform, Mr. Molesworth writes with pitiless candour. The tone of his work may be gathered from his remarks on this subject, which are the only ones we are able to quote:—

"The clergy, especially, remembering the fate of the French priesthood and the spoliation of the French Church, were almost unanimous in their hatred of the proposed innovation. Already highly unpopular, partly on account of the determined opposition which as a body they had offered to every proposal for the extension of civil and religious liberty, and partly on account of the vexations and disputes attendant on the collection of tithes, they rendered themselves still more odious by their undisguised detestation of the new measure. Their growing unpopularity increased their fears, and presented yet another feature of resemblance in the parallel they drew between the England of 1831 and the France of 1793. And it must be admitted, that the danger was not wholly imaginary. There can be no doubt that if during the Reform struggle, or immediately after its conclusion, the Government had introduced a measure for the secularisation of Church property, the proposal would have been welcomed by the nation with an enthusiasm which would have borne down all resistance. But the danger which they had so much reason to apprehend was of their own creation. They allowed themselves to be frightened by the declarations of a few violent demagogues, who themselves probably would not, in their cooler moments, have supported the measures which they advocated in a season of national exultation and excitement, whose followers would not have gone along with them, and who would have been controlled by the good sense and moderation of the overwhelming majority. Under the influence of terror thus excited, the clergy set themselves to oppose that which the nation fondly and almost unanimously desired. Had they yielded to the movement, or even preserved as a body an honest neutrality, they might have rendered the change less violent, and have retained the affection and respect of their flocks. The consequence of their grievous but very intelligible error was, that for many long years after the termination of the struggle, the Church was endangered in her stability, crippled in her usefulness, and greatly diminished in the number of her children, while the Government which was sincerely anxious to aid her in her difficulties, and which being the only strong Government that had existed for many years, was able effectually to befriend her, were alienated by the impolitic opposition of the clergy, and hindered by the hostility it excited in their supporters."

The history of the out door agitation is given with great fulness and with equal candour. One incident it would be well for some Church-defenders to recall to memory when they are disposed to enlarge on the designs of Dissenters. It is now frankly told by a clergyman of their own Church. The attempt to burn Bristol Cathedral was only "frustrated by the efforts of five 'respectable inhabitants, who, to their honour 'be it recorded, were all Dissenters.'" This portion of the history, however, is not so complete as it might have been. The tract and handbill literature of the period played a most important part, and one scarcely, if at all, second, to that of public meetings and daily journals. We have in our own library a score or two of pamphlets, tracts, and bills issued at this time. They are mainly, of course, a vulgar representation and repetition of the arguments used elsewhere. Probably passion was never seen in print to greater perfection than it was at this time and in this shape. We have one pamphlet gravely predicting the abolition of the Monarchy and the National Debt, the destruction of the peerage, and the confiscation of all landed pro-

perty in ten years. A song, after a caricature of Lord John Russell, Lord Althorp, and Earl Grey, ends:—

"Let Cobbett, Swing, and all the gang,
For England's good together hang."

This was the spirit of Toryism then, and soon perhaps, it may be said, now.

We need not further recommend this volume. We will only add that we are glad to see such a work from the pen of an English clergyman. Those, however, who have read Mr. Molesworth's previous writings will not be surprised at its character. We do not doubt of its being largely read by our readers; we only hope that it may be as largely read by the class of which its author is a member. For, at present, we see no signs of the clergy having learned anything from the mistakes of their ancestors.

"DE PROFUNDIS."*

Mr. Gilbert seems bent upon proving the wide and varied range of his power as a writer of fiction. Few authors have attempted more than one class of novels. There is a family likeness between all the writings of our great masters of imaginative literature. Defoe's "Colonel Jack" is only a continuation of "Captain Singleton," Richardson's "Clarissa Harlowe" is sister to "Pamela," and "Roderick Random" and "Peregrine Pickle" are twin brothers. The same may be said of Fielding's novels, and there is a distinct resemblance in nearly all the works of our more modern writers. They choose, for the most part, the same social circle, and make their characters play the same tunes, although it may be in different keys, and with different variations. Mr. Gilbert, however, seems to be equally familiar with all departments of life and action. In "Shirley Hall Asylum" he shows that he is quite at home in a modern madhouse; in the "Rosary" you would imagine him to have passed all his days in a confessor's cell or in reading Butler's "Lives of the Saints," while in "De Profundis" there appear to be unmistakable indications that he has been, for a good many years, an unseen but wonderfully-observant denizen of the slums of Westminster. This many-sidedness of mind is a qualification ordinarily possessed only by men of the greatest genius. Mr. Gilbert cannot take, and probably does not aspire to, this rank, but he is unquestionably a man of very remarkable powers. He has a dramatic faculty which many professed dramatists might well envy, and a purity of style which, in his department of literature, has only been surpassed by Defoe.

"De Profundis" is what it professes to be,—a tale of the social deposits. Its hero is a foundling, who was left one November night on the top of a washerwoman's basket of clothes in Westminster, while the unconscious woman was disputing about some missing article with the neat maid-servant of one of her employers. Mrs. Sparkes endeavours in vain to relieve herself of this unanticipated burden, but, after being tossed to and fro for a day or two between magistrates, police-officers, and Union officials, she takes it, with her husband's consent, and to her daughter's intense delight, home to her heart, and rears it with a tender and conscientious affectionateness which every mother does not show to her own children. The boy was at once "christened" James, after a lost child, and Duke, after the soldier's hero, the Duke of Wellington—Mrs. Sparkes' husband being a full private in her Majesty's regiment of Scots Fusilier Guards. These details, painted with a pre-Raphaelite minuteness, occupy the first three chapters of the tale. Thirteen years are then allowed to pass. At the end of that period, we find Mrs. Sparkes a widow, and near to death. When this terrible intelligence is broken to her, she carefully "sets her house in order"; first attending to spiritual, and next to domestic matters. There is an exquisite humour and tenderness in the manner in which Mrs. Sparkes' self-examinations in respect to the former subject are described, and when she dies, after seeing her daughter placed out to service, and her adopted son a drummer in the Scots Fusiliers, one feels a keen regret that the homely, motherly, and godly washerwoman has disappeared from the scene.

The fortunes of James Duke, who deserts from the army after giving a month's formal notice to her Majesty of his intention to quit her service, and Jemima Sparkes, who in course of time becomes his wife, are then taken up by the author. They live comfortably for some years, until, unfortunately, both take to drinking. Drinking leads to Mr. Duke's quarrelling with a policeman, and immediately afterwards to a two-months' imprisonment with hard labour in the House of Correction. After this, varied fortunes

attend the couple, who abandon, and struggle together with strong, homely, and mutual affection to lead honest and sober lives. They find themselves, however, by the aid of a swindler whose acquaintance Mr. Duke had made in prison, soon reduced to Smith's-rents, Westminster, where Mr. Duke follows the profession of a costermonger. The description of the inhabitants of this court and of their occupation is one of the best pieces of writing in the book. The "Rents" are the habitations of the old and young thieves of Westminster—the slum of the slums. The author's portrait-gallery of these people is a Cruikshank picture in print. Amongst them Mr. and Mrs. Duke reach the "depths," not of moral degradation, but of mental misery and social misfortune. How they afterwards rise out of these the reader must find in the last of Mr. Gilbert's two volumes.

It is when they are at the bottom of these depths that the finest traits of character in this humble couple are brought out. There is a very truthful and delicately-written passage on the prayers of the poor, in this connection which we cannot help quoting:—

"When Mrs. Duke arose the next morning, before commencing operations she went on her knees and devoutly asked the assistance of the Almighty in the work she was about to undertake. She prayed as most respectable poor women pray—beautifully. Few specimens of more pure devotional phraseology could possibly be imagined than that they occasionally make use of. There is no circumlocution in it. It is generally as simple as the exquisite English of the Bible itself. It is always the direct appeal for help or consolation, not a word more than is necessary to express their thoughts is used, but frequently the few words contain most eloquent meaning. This was especially the case with Mrs. Duke's. It was no lengthened prayer, in elaborately dictated sentences. The best idea that can be given of it is by stating it was partly in the manner of "Lord help me, or I perish!"

At the same time the brighter side of the dark hearts possessed by too many of the inhabitants of Smith's-rents is gently exhibited,—how generous they can be; how helpful and self-denying in distress; and how eagerly and thankfully some of them will clutch at any means of escape from their life of sin. And the old problem is again suggested by the lives of some who, in white innocence, are suffering here, equal or greater privations, than some whose lives are too foul to bear exposure to the light. Some may complain that at the end of the work the author does not mete out exact poetical justice to all his characters, but we apprehend that Mr. Gilbert has painted life as he has found it. Still, he might have avoided the hanging of an innocent man, although no doubt, innocent men are hung, and he might have visited the principal scoundrel of the tale—Meffy—with some slight vengeance instead of merely dismissing him in a charcoal-and-phosphorous sentence. The relation of Meffy to the Dukes is in fact the failure of the book. We have not ourselves found wives so very stone blind to the vices of their husband's male friends, and Mrs. Duke, it strikes us, would, if "bitten once" have been "twice shy." We understand, however, why the author has made both Mr. Duke and his wife abominably plain and ugly. There is an art which occasionally equals the most delicate and hidden touches of nature; and this art Mr. Gilbert has exhibited.

"STUDIES FOR STORIES."*

The only thing we have to find fault with in these charming young people's stories is their title. The designation "Studies" suggests what is bold and striking, and capable of further elaboration. Of these, on the contrary, it would be difficult to make more than has been made—and made satisfactorily. It is not a fault in a homely, every-day story, that it leaves no dim suggestions, no dark unsolved problems, to exercise their strange fascination, and busy the mind with new combinations of imperfectly-developed elements. Yet it is in some such way that we might look to be affected by subjects bearing such a general title as these two very pleasant but not particularly exciting volumes. This, however, is about all we have to say against them; and in consideration of the no small difficulty of finding a title for a book that shall be at once new and descriptive, the author—or authoress rather, for there is no doubt that the work is by a lady—may surely claim lenient judgment.

It has been throughout the aim of the author to influence character rather than merely to amuse. There are five stories in all, each interesting in its way; but in all of them the moral purpose is equally unmistakable. With the exception of one they deal with that range of social life with which the readers of such volumes may be expected to be conversant. The young people are the young people of our ordinary well-conducted, more or less truly Christian

* *De Profundis; a Tale of the Social Deposits.* By WILLIAM GILBERT, author of "Shirley Hall Asylum," "Margaret Meadows," &c. London: Strahan.

* *Studies for Stories.* Two Vols. Strahan.

homes; the moral faults most prominently dealt with are those which almost any family, certainly any girls' school in the kingdom—and these are pre-eminently girls' stories—would furnish us with instances of. Yet while the moral purpose is thus uniformly conspicuous, it must not be supposed that the author is given to moralising. She has too much of the gift of a story-teller for that; and we can engage for it, that there is enough life and reality about her stories to hold the reader interested from beginning to end. It would be unreasonable to expect much invention or originality, the purpose of the writer and the nature of the subjects being such as we have indicated; but the incidents of the different stories flow for the most part naturally out of one another, and rarely travel into the region of the improbable. As, from the facility which these display, we may reasonably expect others in the future, it may be worth while to suggest the need of a little more pains being taken with the plots—if plots may be spoken of in such a connection. There is in several of them too much abruptness about the way in which the *dénouement* is arrived at. The trains of circumstances lead too obviously to a certain result. In real life it is not, for the most part, any sudden event, such as a fatal illness, an accident, or a fire, which brings out character in its true light. Often—nay, more frequently—in such exciting circumstances even the most besetting sins pale and hide their heads, seem as if utterly crushed and extinguished; though in all probability the return to ordinary quiet, uniform life will show that the serpents have been stunned, not killed. Let the author adhere faithfully to the ordinary range of incident in the kind of life with which she deals, and she has narrative power enough not to need to fear being thought dry or monotonous.

"My Grandmother's Picture" is, perhaps, in an artistic point of view, the best of these sketches, inasmuch as it is marked by that blending of the elements of fancy and morals which is indispensable to the higher range of fiction. The genius of envy looks down from the family picture-frame upon the poor child whose peace is even now beginning to be consumed as her ancestor's was. There is here, perhaps, somewhat of that double selfhood which marks more than anything else the moral development of people of the present day. Very old is the Ovidian antithesis of conscience and will—*video meliora probo, deteriora sequor*—but not so old that tantalising introspectiveness, which, keeping its watch over thought and feeling, no less than action, mars equally the enjoyment of our good and our evil, and torments us ever with an image of unattainable perfection. Perhaps there is no moral fault so easy at once to practise and to despise as envy. Yet it is not an improbable idea that a person at all imaginative should be powerfully wrought upon by the haunting presence of a picture, eloquent with its life-long and self-inflicted tortures. The story is marred by the somewhat improbable incident with which it winds up; but the lesson is good and clearly brought out, that though fear and conscience may impress, only love can exorcise, the demon in possession. There is no need for us to particularise further; we hope enough has been said to induce some to single out these beautifully-printed and elegantly-bound volumes as gift books for their younger friends.

We have only to add, that, as the writer shows no little ease and freedom, it is a pity she should here and there have allowed herself to be betrayed into negligence of composition. Stiffness is certainly a fault to be shunned with especial care by all story-tellers; but for all that it is not necessary, even occasionally, or in order to vindicate one's freedom, to defy Lindley Murray. When all is said, however, these two volumes are a welcome addition to our stock of New Year's books.

BOOKS RECEIVED.

A Cyclopaedia of Illustrations of Moral and Religious Truths; *Tresider*. Labour and Wait; *Houlston and Wright*. Lynn of the Craggs; *Sampson Low*. King on the Book of Jonah and Rainolds on the Prophecies of Obadiah and Haggai; *Nichol*. The Progress of Doctrine; *Macmillan*, Goodwin's Works; *Nichol*. Notes on the New Testament; *Macmillan*. [Students' Specimens of Literature]; *Murray*. Legends of Number Nip; *Macmillan*. A Book of Golden Deeds; *Macmillan*. Theological Works of J. H. Hinton, Vol. 3; *Houlston and Wright*. The Irrationale of Speech; *Longman*. On Capital Punishment; *Smith, Elder, and Co.* Diary of Kitty Trevyian: Exiles in Babylon: Miracles of Heavenly Love in Daily Life: The Story of Four Centuries; *T. Nelson and Sons*. Nod Franks: The Safe Compass: The Lamp of Love: Martha and Her Hymn: The Babes in the Basket: The Rose in the Desert: The Prince in Disguise: The Giants and How to Fight Them: Augustine Strecker: The King's Highway: The Dramatic Works of William Shakespeare; *Gall and Inglis*. Wright's Iliad of Homer: Notes on Brazil: The Glory of God in Man: Village Sermons; *Macmillan*. Luther's Letters to Women: History of the Reform Bill; *Chapman and Hall*. Duchess Agnes: Letters from Abroad: Woman's Work in the Church: Personal Names in the Bible: Plain Words on Christian Living: Do Profundis: *Lilliput Levee*; *Strahan*. Handbook on Christian Baptism; *Simpkin*. Sea and Land: Capital Punishment;

Nisbet. Immortality of the Soul; *Emily Faithfull*. Strickland's Lives of the Queen of England, Vol. 3; *Bell and Daldy*. The Voices of the Year; *Griffith and Co.* Meditations on Select Passages of Holy Scripture: Woman's Rights and Woman's Wrongs; *Tresidder*. Original Poems for Infant Minds: Gathered Leaves: Key to the Stepping-stone to Arithmetic: Practical Hints for Investing Money: A Handy Book on the Law of Friendly Societies: The Stepping-stone to Arithmetic: Outlines of Modern Farming; *Virtue Brothers and Co.* The Family Friend; *Houlston and Wright*. Poems by Sir Bulwer Lytton; *Murray*. Dorothea Truelove: Joe Witless; *Morgan and Chase*. Brereton's Poems: The English Schoolroom; *Sampson Low*. Physconomy of the Hand; *Pitman*. Lays of the Future; *Partridge*. Parsing Simplified: Merry Songs for Little Voices; *Griffith and Farran*. The Ploughman of Kilmany; *Dublin Tract Repository*. Publications of the Sunday-school Union. A Companion to the Book of Common Prayer; *Palmer*. The Imperial Bible Dictionary, Part XV.; *Blackie*. Original Poetry; *Porteous*. Dr. Webster's Complete Dictionary of the English Language, Part I.; *Bell and Daldy*. The American Conflict: *Bacon*. Two Essays; *Whitfield*. The Jewish Temple and the Christian Church; *Jackson, Walford, and Co.*

LITERATURE, SCIENCE, AND ART.

Mr. Vincent Wallace, the composer, is said to be rapidly sinking at Paris.

An illustrated daily paper is said to be in contemplation.

The Royal Geographical Society has voted 100*l.* towards the 200*l.* required by Sir Henry James for the settlement of the level of the Dead Sea.

The *Athenaeum* states, that Mr. Thomas Wright, the antiquary and historian, has been appointed the English translator of the Emperor Napoleon's "Life of Caesar." It will be published in about a month by Messrs. Cassell, Petter and Co.

Dr. David Strauss, the author of the celebrated "Life of Christ," is announced to be about to publish shortly a new work on the same subject. The title is, "The Christ of the Creeds and the Jesus of History." Dr. Strauss is at present residing in Berlin.

NEW MOTIVE POWER.—The model of a new electro-magnetic locomotive is now exhibiting at Versailles. Its inventors, MM. Bellet and Rouvre, assert that locomotives constructed on their principle could travel on ordinary railroads at the rate of 124 miles an hour! The power is obtained by magnetising and demagnetising by means of a current supplied by a fixed battery, and, it is said, utilises only a small part of the force developed.

LITERATURE OF 1864.—In the year 1864 there were published in London 3,553 new works and new editions, including pamphlets. Of these there were—of Religious, 715; Biography and History, 233; Geography, Topography, and books of Travel, 151; Fiction, including Juvenile Works, 842; Poetry and General Literature, 565; Annuals and New Serials, 166; Law and Parliamentary, 79; Medical and Surgical, 124; European and Classical Philology, including translations, 132; English Philology and Education, 177; Naval, Military, and Engineering, 52; Politics and Questions of the Day, 56; Agriculture, Horticulture, and Field Sports, 46; Art, Architecture, &c., 52; Commercial, 41; Science and Natural History, 122.—*Literary Gazette*.

Miscellaneous News.

AN ANTI-MALT TAX MEETING, at which there was a large muster of Conservative members of Parliament, was held at Leicester on Saturday last. Lord Berners presided, and the chief speakers were Lord J. Manners, M.P., Sir Fitzroy Kelly, M.P., and Mr. Ferrand, M.P.

SURREY CHAPEL POPULAR LECTURES.—An immense concourse of people gathered on Monday evening to hear a lecture from A. H. Layard, Esq., M.P., on "A Journey from Jerusalem to Bagdad." The address of the hon. member was listened to with great interest, and conveyed a vast fund of information in the pleasantest possible way. The Rev. Newman Hall presided, and gave an earnest introductory address on the qualifications essential for the representative of a populous constituency. Next Monday the lecture will be upon "The Author of the Sinner's Friend."

DENSE FOG.—The metropolis was visited on Saturday with a fog more dense than has been known for several years past, accompanied with just frost enough to make the damp ground as slippery as glass. The interruption thereby caused to traffic was very great. The navigation of the Thames was stopped for nearly the whole day, and as darkness set in the fog covered the streets with a dark dense pall, which stopped all traffic, whether of horses or cabs, through the streets. Several accidents and collisions took place; among them are two or three cases of drowning. It seems the fog also extended a considerable way into the country.

THE BUILDING TRADE IN THE MIDLAND COUNTIES.—Saturday's papers contained gratifying intelligence to the effect that the strike in this trade had been brought to a close by the withdrawal of the "discharge note" at which the men had taken such offence. It seems, however, that there is a hitch in the settlement. The men allege that after the master-builders determined on withdrawing the discharge-note they came to some other resolutions of an offensive character. Under these circumstances the strike committees have requested the men not to go to work until a delegate meeting has been held in London, which is to draw up rules for the regulation of wages, &c., in the building trade.

A VERY SHOCKING death from hydrophobia is reported. On the 14th of December a large black

retriever was running about mad in the streets of Greenwich. He bit two boys, one named Rivers, since dead, a Greenwich pensioner, and several dogs. A police-constable with great courage followed up the infuriate animal and killed him. Rivers was taken to the hospital, and the bitten part excised, but on Friday week he showed symptoms of hydrophobia, and died on Tuesday. The other boy's wound was cauterised, and he is doing well. An inquest was held on the body of Rivers on Saturday, and a verdict in accordance with the facts was returned.

NORWICH EARLY CLOSING MOVEMENT.—Efforts of some magnitude, in which the Bishop of the diocese and the Mayor have taken a prominent part, have been recently set on foot at Norwich in favour of the early closing of shops and other cognate questions, including the initiation of a half holiday on Thursdays, the early payment of wages, the earlier termination of the Saturday market, and the adoption of seven o'clock as the hour of closing on ordinary nights. On Sunday week sermons in furtherance of the movement were preached in the cathedral by the Right Rev. the Bishop, and in the churches and chapels of the city generally. A public meeting was held in St. Andrew's Hall on the following Thursday, the Mayor presiding, when, after an address from Mr. Walker, of the London Early Closing Association, resolutions were moved by the Rev. G. Gould, which were supported by leading manufacturers and tradesmen of the city. It was announced on the part of the corporation, that the Saturday market would henceforth be closed at ten at night with a view to the general convenience and order.

THE ATLANTIC TELEGRAPH.—On Thursday, the somewhat tedious process was commenced of shipping a portion of submarine cable which has been made for this great undertaking from the works at Greenwich on board the hulk Iris, for transference to the Medway, and final stowage in the tanks of the Great Eastern. The shipment was begun early in the morning, and will continue without intermission now until nearly the end of May, by which time it is hoped all will be coiled away snugly on board the great steamship. The total quantity of rope required to connect Valentia with Bull's Bay, Newfoundland, allowing for the "slack" which must run out to prevent too great a strain on the cable, is about 2,300 nautical, or nearly 2,700 statute miles. With this length a liberal margin is given of near 600 statute miles of rope for slack caused by currents, possible rough weather, and the avoidance of anything like unusual strain on the cable in the deepest water. Over one part of the route, the depth is as great as from 2,000 to 2,500 fathoms, or nearly three statute miles—a depth, however, which is only considered of moment in case of rough weather in paying out, the mere strength of the cable being sufficient to bear its own weight in eleven miles of still water. In this respect, as indeed in all others, the new cable has an enormous superiority over the old and ill-used rope which was first laid, and which, to the amazement of all those who knew its real condition, nevertheless remained in fair working order for a few days. If such unexpected results were obtained from the old cable, which the advancement of electrical science since then shows to have been thoroughly ill-adapted for its purpose, it is not over sanguine to expect a far more favourable conclusion to the present enterprise, every step in the conduct of which has been marked with the most jealous care, not only to guard against the dangers known to exist, but against other emergencies which experience shows may arise, but which five years ago were unknown.

Gleanings.

Why are crows the most sensible of birds? Because they never complain without cause.

Leitch Ritchie, the well-known author, died at East Greenwich on Monday week.

Why is the Papal Allocution called an Encyclical? Because it argues in a vicious circle.

The South London Working Classes Exhibition is to open on the 1st February.

If men wear false calves, it may at least be said in their behalf that they themselves are real ones.

A Chinese staying in this country, as a servant, was baptised in Exeter Church, Exeter, a few Sundays ago.

What word of one syllable is that which by taking away the first two letters becomes a word of two syllables?—Plague—ague.

Large licence is accorded to beauty. Every woman can venture to be saucy if she pleases, but not if she displeases.

On a very pretty girl saying to Leigh Hunt, "I am very sad, you see," he replied—"Oh, no, you belong to the other Jewish sect; you are very fair, I see!"

In the vestry of the parish church of St. Michael's, Southampton, there are preserved the reading desks where persons used to read the Bible after the Reformation, and the chains by which the Bibles were fastened to the desks.

A French paper reports a special meeting of French *gourmets*, whose aim and object in life is to produce some new dish. The latest novelty their combined wisdom has been able to devise is stated to be a lobster boiled in champagne!

INTRODUCTION OF A FOREIGN FISH.—A visitor, well known and highly appreciated in many of the waters abroad, has, by means of the Acclimatisation Society, been introduced into our own. This is a remarkable event, for it is said that there has been

no new fish useful for food added to those which before existed in England since the time the carp was brought here, more than 200 years ago. The present stranger is the *Silurus glanis*, specimens of which have been brought alive to the station of the society at Twickenham, by the exertions of Sir Stephen Lekeman and Mr. Lowe, from a distance of nearly 2,000 miles. In all, fourteen of these young fishes were brought from Kaochechin, in Wallachia, where Sir Stephen Lekeman has an estate. The new fish is like the eel in its habits, being a swallowing fish, fond of burrowing in the mud, and hiding amongst the rotten roots of trees. It is said that the silurus, when the prey is plentiful, will attain over 56lb. in four years; and Englishmen who have tasted it report that in flavour it is superior to the salmon.—*Builder.*

THE DANGER OF TREADING ON ORANGE PEEL.—A writer in the *Times*, in remarking on the dangerous practice of throwing orange-peel on the pavement, thus states what has befallen himself:—"In January, 1863, I was engaged in business, and, in crossing one of the greatest thoroughfares in London, the heel of my boot got on a piece of orange-peel. The result was, I was thrown down with great force—no bones broken—and confined to my bed for six months, and I have never, comparatively speaking, been free from pain since. I had, in consequence thereof, to give up a business that I had conducted for upwards of fourteen years, and which was my own. I am now a confirmed cripple for life; and since the accident took place I have not been able to walk without the assistance of crutches. I have had the best advice, but of no avail. Only a few weeks ago I called in, as a last resort, an eminent physician, to see if anything could be done in order to relieve me from pain. His answer was, 'My decided opinion is that your knee will never be bent again. We can cut it for you, but even that will only give you temporary relief.' He consequently encased the whole of the leg in a plaster-of-Paris bandage, and said the sooner the knee was stiffened the better. I was forty-one years of age when the accident took place, and have the prospect of walking with crutches to the end of my days, entirely owing to the peel of the orange."

CRINOLINE ABANDONED BY THE EMPRESS.—According to the Parisian expositor of the fashions of the day, crinoline has received notice of its final banishment from aristocratic circles. It particularly draws the attention of the followers of high *ton* to the fact that at the ball at the Tuilleries, on Wednesday evening, her Imperial Majesty, dressed with her usual exquisite taste, exhibited "*une grande sobriété dans l'ampleur des entourures*," a delicate way of expressing the absence of that detestable cage which adds so much to female dimensions. The Empress's example, it appears, has been imitated by all those who have pretensions to mingle in the circles of fashionable life. The consequence is, that the impediment to the free circulation of the guests is now in some measure removed, and the grand staircase of the Tuilleries, which has lately been almost impracticable at a certain hour of the evening, when the early party departs and the late visitors present themselves, is now ascended without the usual difficulty. At one of the representations at the theatre at Compiègne the crinoline was voted an absurd and enormous nuisance. The ladies only found seats. The cavaliers were compelled to stand the whole of the evening. At the ball on Wednesday evening, the Duchess de Persigny and Madame Say were the theme of general admiration. Their toilet was pronounced irreproachable. They too had renounced the repudiated crinoline. A struggle has commenced between the pro and the anti-crinolines, the former being still in the majority. The dressmakers will not let the fashion of exaggerated wide-circling robes and over-crowded decorations go out of fashion if they can help it.—*Morning Post.*

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols are at 89 $\frac{1}{2}$ for the February account, and 89 $\frac{1}{2}$ for money. The market is dull, and without much variation.

The demand for discount at the Bank of England has been moderate. The full supply of money at the command of discounters has occasioned a decline in the general rates. Bills are taken at 5 $\frac{1}{2}$, 5 $\frac{1}{4}$, and there is a tendency to lower quotations.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, January 18.

ISSUE DEPARTMENT.

Notes issued ..	£28,061,675	Government Debt £11,015,100
		Other Securities .. 3,634,900
		Gold Coin & Bullion 13,411,675
	£28,061,675	£28,061,675

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities .. £11,023,211
Res. 3,489,023	Other Securities .. 18,269,061
Public Deposits 4,186,614	Notes .. 7,350,975
Other Deposits 14,658,015	Gold & Silver Coin 756,552
Even Day and other Bills .. 513,148	
	£37,399,800

Jan. 10, 1865.

W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

DODGE.—Jan. 12, at Oldham, the wife of the Rev. S. E. Dodge, of a son.
GRAY.—Jan. 13, the wife of the Rev. Benjamin Gray, B.A., of Blandford, of a son.
WYKES.—Jan. 15, at Leicester, the wife of Mr. John Wykes, Bond-street, of a daughter.
DAVIES.—Jan. 22, at Highfield, Burnley, the wife of R. Rice Davies, Esq., of a son.
HESTER.—Jan. 22, at Loughborough, the wife of the Rev. Giles Hester, of a son.

MARRIAGES.

PHILLIPS—RUTLEDGE.—Dec. 1, in Le Claire, Iowa, U.S. America, by the Rev. Wm. Rutledge, formerly of London, Martin Van Buren Phillips, Esq., of Vermont, to Miss Anna Elizabeth Rutledge, seventh daughter of the officiating minister.

DAVIES—SAMPSON.—Jan. 14, at the Congregational Chapel, Sketty, by the Rev. E. Jones, Crug-y-bar, stepfather of the bridegroom, assisted by the Rev. Dr. Rees, Swansea, the Rev. J. Carvan Davies, minister of Zion Chapel, Swansea, to Mrs. Sampson, of Nicholson-place, Swansea.

PRICE—GRUBHAM.—Jan. 15, at the Independent Chapel, Chepstow, John Price, to Ann Grubham.

HUGHES—JENKINS.—Jan. 16, at Norwood Chapel, West Derby-road, Liverpool, by the Rev. Joseph Shillito, Mr. Joseph Hughes, of Copeland-street, to Miss Jenkins, of Kilshaw-street. (As this was the first marriage in Norwood Chapel, the happy couple were presented with a very handsome Bible and hymn-book.)

VAUGHAN—OWEN.—Jan. 16, at the Baptist Chapel, Wrexham, Mr. William Vaughan, of Liverpool, to Elizabeth, eldest daughter of Mr. Jonathan Owen, Salop-road, Wrexham.

BRATT—MILLS.—Jan. 17, by licence, at the Independent Chapel, Brewood, Staffordshire, by the Rev. B. Way, Mr. Henry Bratt, to Miss Mills, both of Brewood.

PRESTON—BLAKELEY.—Jan. 18, at the Wicker Congregational Church, Sheffield, by the Rev. H. Tarrant, Mr. Levi Preston, principal of the Burngreave Commercial Academy, to Phillips, fourth daughter of Mr. Wm. Blakeley.

DARWIN—WILDSMITH.—Jan. 18, at the Independent Chapel, Masbro', by the Rev. I. Vaughan, Henry Darwin, Esq., house surgeon to the Rotherham Dispensary, to Miss Marian Wildsmith, of Masbro'.

SHARPLES—OWEN.—Jan. 19, at Cavendish-street Chapel, Manchester, by the Rev. John Wheeldon, Mr. W. T. B. to Miss Sharples, Owen.

FLEMING—POWELL.—Recently, at the Independent Chapel, Chepstow, by the Rev. T. Rees, George Fleming, to Emma Powell, both of Chepstow.

DEATHS.

FROGGATT.—Jan. 16, Jane, the beloved wife of the Rev. W. Froggatt, Stretton-under-Fosse, aged sixty-seven.

JAMES.—Jan. 18, Jane, the beloved wife of the Rev. Thomas James, of St. Paul's-road, Highbury, late secretary of the Colonial Missionary Society, aged sixty-eight.

HOLLOWAY'S PILLS.—Bilious affections and stomach complaints, induced by atmospheric heat or too liberal diet, if not checked are often attended with serious consequences. When anyone finds his ideas less clear than usual, his eyesight dimmed, and his head dizzy, while he is indisposed for all exertion, physical or mental, he may be quite sure that he is in immediate need of some cooling and purifying medicine. Let him send at once for a box of Holloway's Pills, after a few doses of which his head will be clear again, his spirits be elevated, and all his energies be restored. Printed directions for the guidance of patients in the use of this admirable medicine are affixed to every box.

Markets.

CORN EXCHANGE, LONDON, Monday, Jan. 23.

We have had a sharp frost the last day or two. The attendance of buyers at to-day's market was thin, and business was much interfered with by a dense fog which prevailed in the early part of the day. The arrivals of grain to our market during the past week have been moderate. The trade for English wheat this morning ruled dull, and the small supply was only partially disposed of at about the rates of Monday last. In foreign wheat the sale is limited, and the prices of this day week about maintained. Barley of all kinds is about the same as last week. Beans and peas slow at former quotations. The return shows a small arrival of foreign oats since this day week. The cold weather has somewhat strengthened the trade for this article, and all descriptions have fully realised the prices current on Monday last.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	
s. s.	s. s.	s. s.	
Essex and Kent, red, 1863 ..	35 to 39	31 to 34	
Ditto 1864 ..	36 41	Maple	36 38
White, 1863 ..	39 45	White	35 38
" 1864 ..	40 46	Boilers	36 39
Foreign red ..	36 42	Foreign, white ..	36 38
" white ..	40 50		

BARLEY—	Per Qr.	Per Qr.	
s. s.	s. s.	s. s.	
English malting ..	29 32	Rye	26 28
Chevalier ..	33 35	Oats—	
Distilling ..	24 26	English feed ..	18 22
Foreign ..	21 32	" potato ..	22 26

MALT—	Per Qr.	Per Qr.	
s. s.	s. s.	s. s.	
Pale ..	51 61	Scotch feed ..	15 19
Chevalier ..	60 62	" potato ..	20 25
Brown ..	47 51	Irish black ..	17 22

BEANS—	Per Qr.	Per Qr.	
s. s.	s. s.	s. s.	
Ticks ..	31 35	Foreign feed ..	16 21
Harrow ..	33 36		
Small ..	35 39		
Egyptian ..	32 34		

BREAD.—The price of wheaten bread in the metropolis are from 6d to 7d; household ditto, 5d to 6d.

METROPOLITAN CATTLE MARKET.

MONDAY, Jan. 23.—The total imports of foreign stock into London, last week, amounted to 5,695 head. In the corresponding week in 1864, we received 1,722; in 1863, 2,696; in 1862, 797; in 1861, 598; in 1860, 2,424; and in 1859, 1,837 head. There was a moderate supply of foreign stock on sale in our market to-day; and sales progressed steadily, at very full prices, to, in some instances, a slight advance. The arrivals of beasts fresh up from our own grazing districts were moderately good, and in fair average condition. Generally speaking, however, the quality of the stock was not equal to Monday last. The supply from Scotland was less extensive—from Ireland, limited. Good and prime breeds moved off freely, on rather higher terms. Otherwise the beef trade ruled steady, at full prices. A few very superior Scots and crosses sold at 5s. 6d., but the general top price was 5s. 4d. per Siba. The arrivals from Norfolk, Suffolk, Essex, and Cambridgeshire amounted to 2,200 Scots, crosses, &c.; from other parts of England, 700 various breeds; from Scot-

land, 300 Scots and crosses; and, from Ireland, 150 oxen and heifers. The show of sheep was small, but most breeds were in good condition. The mutton trade was by no means active; nevertheless Downs and half-breds realised rather more money—the extreme quotation being 6s. 2d. per Siba. Long-wooled sheep were firm in price. Clipped breeds sold at 4s. 10d. to 5s. per Siba. Calves, the supply of which was limited, moved off steadily at full quotations. There was a slow sale for pigs, at late currencies, viz., from 3s. 4d. to 4s. 6d. per Siba.

Per Siba. to sink the Offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts, 3 6 to 4 2	Prime Southdown 5 10 to 6 0
Second quality .. 4 4 4 10	Lambs
Prime large oxen .. 5 0 5 2	Lge. coarse calves 4 4 5 0
Prime Scots, &c. 5 4 5 6	Prime small .. 5 2 5 6
Coarse inf. sheep .. 2 4 8	Large hogs .. 3 3 6 10
Second quality .. 4 10 5 2	Neatam. porkers. 4 0 4 6
Pr. coarse woolled 5 4 5 8	Pr. coarse woolled 5 4 5 8
Stockling calves, 18s to 22s. Quarters-old store pigs, 20s to 26s. each	

NEWGATE AND LEADENHALL, Monday, January 23.

These markets are but moderately supplied with most descriptions of meat. Generally speaking, the trade is slow at our quotations.

Per Siba. by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef .. 3 0 to 3 6	Small pork .. 4 4 to 4 8
Middling ditto .. 3 8 4 2	Inf. mutton .. 3 4 3 10
Prime large do. .. 4 4 6	Middling ditto .. 4 0 4 4
Do. small do. .. 4 8 5 0	Pr. mutton .. 4 6 4 8
Large pork .. 3 6 4 2	Veal .. 3 10 4 8

PRODUCE MARKET, TUESDAY, Jan. 24.

TEA.—The public sales of China terminated yesterday and the rates realised were a shade under those previously current.

SUGAR.—The market has remained inactive, and inferior descriptions have barely supported previous values. In the refined market, also, prices have shown less firmness.

COFFEE.—There has been a fair demand for most descriptions, and steady prices have been obtained for both plantation and native Ceylon.

RICE.—The inquiries for East India have been moderately active, and full rates are current.

PROVISIONS, Monday, Jan. 23.—The arrivals last week from Ireland were 1,144 firkins butter, and 2,674 bales bacon; and from foreign ports, 16,275 casks of butter, 309 bales and 163 boxes of bacon. In the Irish butter market there was a slow business transacted last week at full prices; holders firm. Foreign met a good sale; best Dutch 12s. to 13s. The bacon ruled quiet; some sales of parcels shipped were made at 6s. to 6s. per board, but the best Waterford shippers held firmly at 6s. 4d. for shipment, at which some business was transacted.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Jan. 23.—The supplies on sale of potatoes at these markets are good. Selected qualities are in request at full prices; otherwise the trade is quiet, at our quotations. Last week's import was only 3 casks from Rotterdam.

SEEDS, Monday, Jan. 23.—During the past week the seed trade has been active, and a considerable quantity of rapeseed has been taken for foreign, and at an advance of 2s. 3s. per qr.; thus there was a fair demand at full prices. White seed maintained the late advance. Trofoils were noted 2s. dearer for Friday's quotations.

FLAX, HEMP, COIR, &c., Saturday, Jan. 21.—Flax moves off slowly at previous quotations. Hemp is in limited request, at our quotations—clean Russian being quoted at 30s. to 33s. per ton. Good and fine jute moves off steadily, at full currencies; but old produce is a slow sale. Coir goods are steady in price.

WOOL, Monday, January 23.—The supply of home-grown wool on offer is still very moderate. Although the demand, both for home use and export, is by no means active, prices generally are fully supported. The present year's clip promises to be very large, and of fine quality.

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